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Hattie E Miller
Valley Stream L.I. N.Y.

THE
WINCHESTER CENTENNIAL
1903.

REV. HOSEA BALLOU.

THE

WINCHESTER CENTENNIAL

1803—1903

HISTORICAL SKETCH

OF THE

UNIVERSALIST PROFESSION OF BELIEF

Adopted at Winchester, N. H., September 22, 1803,

WITH THE

ADDRESSES AND SERMONS

AT THE

Commemorative Services held in Winchester, Rome City, Ind., and Washington, D. C., September and October, 1903.

BOSTON AND CHICAGO
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1903

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TO
HON. NEWTON TALBOT
THE
VENERABLE TREASURER OF TUFTS COLLEGE
AND THE
FRIEND AND PARISHIONER OF
HOSEA BALLOU
THIS VOLUME IS INSCRIBED WITH
CORDIAL ESTEEM
AND
FRATERNAL REGARD

WINCHESTER CHURCH, 1803.

WINCHESTER CHURCH, 1903.

Profession of Belief

Adopted in 1803

We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest and final destination of mankind. 2.—We believe that there is one God, whose nature is love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness. 3.—We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

CONTENTS.

		Page.
I.	THE WINCHESTER PROFESSION AND THE MEN WHO FRAMED IT. *Rev. J. S. Cantwell, D. D., Chicago.*	3
II.	THE NEW TEST OF OUR FAITH. *Rev. J. Coleman Adams, D. D., Hartford, Conn.*	43
III.	REVIEWING MINISTERIAL GROUND. *Rev. S. H. M'Collester, D. D., Marlboro, N. H.*	60
IV.	UNIVERSALISM IN THE LAYMAN'S LIFE. *Hon. H. W. Parker, Claremont, N. H.*	87
V.	HISTORY OF THE WINCHESTER CHURCH. *Miss J. Grace Alexander.*	103
VI.	BEFORE AND AFTER WINCHESTER. *Rev. J. A. Stoner, New Madison, Ohio.*	113
VII.	THE WINCHESTER OF TODAY. *Rev. Clarence J. Harris.*	129
VIII.	THE OLD AND THE NEW. *Rev. F. A. Bisbee, D. D., Boston, Mass.*	132
IX.	EXPOSITION OF UNIVERSALISM. *Rev. J. M. Pullman, D. D., Lynn, Mass.*	143
X.	THE SPIRITUAL SIDE OF UNIVERSALISM. *Rev. I. M. Atwood, D. D.*	151
XI.	THE STORY OF GOD'S LOVE. *Rev. W. C. Selleck, D. D., Providence, R. I.*	160
XII.	THE GENIUS OF UNIVERSALISM. *Rev. C. E. Nash, S. T. D., Galesburg, Ill.*	164
XIII.	THE WASHINGTON COMMEMORATION	178
XIV.	LETTERS AND RECOLLECTIONS	189
	APPENDIX	200

INTRODUCTION.

THIS volume, embracing the several commemorations of the one hundredth anniversary of the Winchester Profession, while largely occupied with the history of an event which took place a century ago, is itself a contribution to the future history of the Universalist Church. It is prepared not only for this generation of Universalists, who, it is believed, will find instruction in its pages, but also for those in future years who may desire to know something of the temper and spirit of the spiritual descendants of the Winchester Fathers after one hundred years of the Profession adopted in 1803.

These men are not to be numbered among "the Fathers who lived among the falling and fallen leaves of the old world." They were rather the seers and prophets of the New Time, who handed down the torch of truth to enlighten and bless succeeding generations. While they are given due honor in the following pages, it will be seen that the new duties and responsibilities of the Universalist Church are recognized as vital in the principles of the Winchester faith. We can best honor the Fathers by carrying on their work.

"How changed by all the passing years" is the Universalist denomination now from what it was in the time when the Winchester Profession was adopted! But the change is particularly marvelous in the direction emphasized in these anniversary discourses, namely, the broadening out of the great hope as to destiny and the enlarged spirit of charity that now prevails in all Christian denominations, the full flower of the religious freedom that has come during the century, of which the Winchester Profession was an early expression. The glances at the past and the outlook on the future embodied in this volume must prove a study that will give new confidence to every endeavor that is made in behalf of the church that has been so largely instrumental in bringing these things to pass. In this belief it is sent forth on its mission, with the prayer that it may be found worthy of the blessing of God and do some good in the name of Jesus Christ the Lord.

Chicago, November 30, 1903.

Centennial Addresses.

SPEAKERS AT THE CENTENNIAL—I.

JOHN S. CANTWELL.

SULLIVAN H. M'COLLESTER. FREDERICK A. BISBEE.

JAMES M. PULLMAN.

The Winchester Profession and the Men Who Framed It.[1]

J. S. CANTWELL, D. D.

GREAT events in life or history are like mountains. They need distance for their perspective. Near to them, or on their own levels, we do not see them aright; away from them we see how they emerge from their surroundings and tower above them, filling the mind with a proper sense of their magnitude. They are thus seen in their true relations and we arrive at an understanding of their significance to the cause or movement of which they form a part.

One of the great events which stand out as mountain peaks in Universalist history is that whose centennial we observe this day, and which has also engaged the attention of our church throughout the country during the last month with excellent results. It has recalled and will securely fasten in the memory of this generation of Universalists the most important event in our denominational annals after the landing of JOHN MURRAY on these Western shores.

One hundred years have fled since that September day of 1803—day never to be forgotten, whose sun will never

[1]Delivered at the Centennial of the Adoption of the Profession of Belief, Winchester, N. H., October 1, 1903. Given also, in part, at the Rome City (Ind.) Assembly, September 2, and at the commemorative service of the General Convention, Washington, D. C., October 27.

set in our history—when the Articles of Faith of the Universalists of this country were born in this ancient town, whose name has been associated with them during the century. We are now brought together to survey them under the perspective of the century and to honor the men who framed and adopted them, and are assembled for that purpose in the old meeting-house where they first saw the light. Surely it is an occasion of memorable and touching interest and one well worthy of the gathering of this day. We have come from homes and churches near by and distant, as on a pious pilgrimage to an ancient shrine, to view the historic spot endeared by the memories of the hundred years, and, we trust, to find a new inspiration for the work handed down by the fathers to their descendants of a third generation.

O Winchester! "Little town of Winchester," great has been thy privilege to have been the Bethlehem of the immortal document whose century we celebrate. Thou art nowise least among the princes of Judah, for out of thee came forth that which we honor today. With the Universalist Profession of Belief thy name and history will be forever connected. Thy walls have been salvation and thy gates praise for three generations of our people. Venerable walls! ye have witnessed to a great event in this old house. Would that ye could speak and tell us more of the men we honor, who were once living and acting here, but now have been long resting in their quiet graves amid these surrounding hills and by the resounding sea with its eternal note of sadness.

"The Knights are dust,
Their swords are rust,
Their souls are with our God, we trust."

We honor the men of 1803 because "that which may be known of God was manifest in them; for God shewed it unto them." (Romans 1:19.) They were among the sturdy defenders and pioneers of religious freedom in this land, and bearers of a message that inspired their noblest energies and made them heroes of the faith. As Bradford, the Puritan leader of 1640, expressed himself in "sweet simplicity" as to his fellow religionists, so may we say of the men of 1803: "They had a great hope and inward zeal of laying some good foundation, or at least to make some way thereunto for the propagating and advancing the gospel of the Kingdom of Christ in these parts, though they should be but as stepping stones unto others for performing so great a work." If we failed to honor these early defenders of Universalism we would render ourselves liable to the reproach implied by Macaulay, when he remarked that "any people who are indifferent to the noble achievements of remote ancestors are not likely to achieve anything worthy to be remembered by their descendants."

Let us now pass rapidly in review the times in which our articles were formulated and the period which preceded that action.

JOHN MURRAY arrived in this country as the unconscious messenger of Glad Tidings, on one of the last days of September, 1770. His first sermon in America was delivered in the Potter Meeting-house in the woods of New Jersey, the earliest shrine of Universalist worship, on Sunday, September 30, of that year. Thirty-three years after the advent of Murray, in the same month, September 22, 1803, the Winchester Profession was adopted. Those who

are fond of tracing coincidences and finding mystic significance in certain parallel dates, will count it somewhat remarkable that this event took place exactly the years of a generation after John Murray's landing in New Jersey.

The progress of the Universalist cause in the years from the advent of Murray to the Winchester Convention was in numbers far from encouraging. At the beginning of the nineteenth century our historians agree that there were only twenty-five or thirty preachers of our faith in all the land, and these mainly in New England, but the leavening power of the truth and the animating spirit of the new faith were entering upon a significant sphere of influence.

There were indications all around of a new upspringing of the greater faith in the hearts of men. As when, in the early spring time, we find the new and more balmy atmosphere bringing healing in its wings, and detect the preparations of nature for the coming season in the signs of awakened life everywhere around, the earth giving forth its pleasant odors and making ready for the quickening of the seed soon to be cast into her bosom, the grass becoming green once more and the trees tremulous with new life, with the buds swelling almost ready to burst into leaf and flower amid the sunshine of the spring days, so it was in this period. There was an awakening abroad and many souls were ready to receive the new teachings of God and destiny when once given voice in the words of men's enlarged faith and hope. The handful of corn on the top of the mountains was destined to grow and shake as Lebanon.

New England was then under the despotic sway of the

Calvinistic theology, but beams of light were beginning to shoot athwart the theological heavens, prefiguring sunrise and the coming of a new day. The reaction which set in during the next generation after the revival of 1740, styled "the Great Awakening," under the elder Edwards and George Whitefield, is described as marking the closing years of the eighteenth century as "the lowest low water mark of the lowest ebb-tide of spiritual life in this century."[1] "Calvinism," remarks Professor Diman, "throughout all its camps lay entrenched in the outworks of the understanding, but to souls sated with theological formulas, Methodism, with its direct intuitions of divine truth, came like springs of water in a dry and thirsty land." Say what we may, as Universalists, of the doctrines of Methodism, it was a large advance over Calvinism and a positive preparation for a nobler faith.

But this great change was not to take place for many years. Even at the beginning of the nineteenth century Calvinism was the dominant faith among the Presbyterians and the more numerous body of the Congregationalists and also among the Baptists, then struggling with their own problems, "and God," says Thomas Whittemore, "seems to have raised up the Universalists to make the first inroads upon it." The Westminster Confession and the Saybrook platform, were the creeds of the period. Great multitudes of the people "lived and worked and suffered and died, with few exceptions, in an awful sense of flying time, brief probation, a certain hell and a very uncertain Heaven."

Even in the latter part of the previous century we

[1]Leonard Woolsey Bacon, "History of American Christianity."

find extreme Calvinistic opinions pushed to their "most appalling conclusions with unflinching fearlessness" and a certain New England teacher noting in his diary: "Enjoyed some hours of comfortable meditation on the infinite mercy of God in damning little babes." It is also interesting to recall that in 1803 New England was only removed by some thirty or forty years from the time when Michael Wigglesworth's "Day of Doom" was used as a text-book in the schools[1] and children initiated into the mystery of the divine mercy as set forth in the damnation of "all who died in infancy," as a direct consequence of "old Adam's fall." Wigglesworth, however, was kind enough to make it as comfortable as possible for these unregenerate babies and makes the divine judge say to the condemned children:

"A crime it is; therefore in bliss
You may not hope to dwell
But unto you I shall allow
The easiest room in hell."

But the better day was rapidly advancing. 1800 was the turning point and the new century was breaking into light. In the meantime as Murray receded in the distance the star of Ballou was to rise in the heavens, the Morning Star of a reformation more hopeful for humanity than that of which John Wicklif was the forerunner. Ballou was the Ajax to snatch the lightning from Calvinism and render it potentially harmless for the incoming fifty years of the new century.

If we could now roll back the curtain of one hundred years and place ourselves at the period we are de-

[1]The Quarterly Review, Vol. LXIIIV, p. 194.

scribing, what should we see and hear on that memorable Thursday, September 22, 1803, in the old hill town of Winchester?

We would witness the gathering of the believers in universal love on the second day of the Convention of the New England states. Eighteen or twenty ministers and twenty-two laymen as "messengers," or delegates, representing thirty-eight societies, made up the assembly. It was a little band, but mighty in faith and purpose. They came from various parts of New England, while Pennsylvania and New York were represented by two visitors, the New York visitor, then in his beautiful and consecrated youth, to become in subsequent years, our beloved Father in Israel, NATHANIEL STACY. Winchester must have been a favorite place for the annual meetings of the Convention as it met in the town five times in the first thirty-three years of its history, namely, 1796, 1803, 1813, 1816 and 1829.

Rev. Zebulon Streeter, of New Hampshire, one of our early saints, a preacher since 1791, and already a patriarch in the denomination, was the presiding elder, or moderator, and Rev. Edward Turner and Rev. Noah Murray were the clerks. Edward Turner was then at the zenith of his remarkable career. He was quite prominent until 1811 and is described by Dr. Hosea Ballou, 2d, as "for a long period one of the most distinguished ornaments of our ministry," and by the late Dr. E. G. Brooks as the "*Jonathan* to the elder Ballou's *David* in our forming church." It is one of Turner's several distinctions in connection with our denomination that he served on our earliest committee to consider a denominational school.

He faded almost out of recollection after the Restorationist controversy.

Noah Murray was a convert from the Baptists, an old preacher who figured subsequently in the Convention by amusing, if not conclusive, remarks against the adoption of the creed.

We have no basis for comparison, but the Winchester Convention must have been more than an average one as to numbers and ability. Undoubtedly a special interest was felt in the possible action touching the proposed Profession of Belief. We can well imagine how deeply interested the brethren were in regard to this, and with what anxiety they awaited the report of the committee appointed the previous year, who were charged with the duty of submitting it as part of a plan of association. This committee consisted of Zebulon Streeter, George Richards, Hosea Ballou, Walter Ferriss and Zephaniah Lathe, and on the second day of the session they submitted their work for the approval of the Convention. The record states that the report was adopted after having been "deliberately read, naturally considered and seriously investigated." One account says that the articles were adopted "unanimously," but another records the votes of Noah Murray and Solomon Glover against adoption, and it is understood that Rev. Edward Turner also opposed them.

It would be of surpassing interest if we had the complete record of that day's proceedings, with the report of the debate, which Stacy says was "probably the longest and warmest that had ever been known in that deliberative body." How interesting it would be to have Hosea Ballou's argument in advocating the report, with

the remarks of George Richards, the poet-preacher of Portsmouth, and those of the distinguished Edward Turner, afterward a conspicuous leader in the Restorationist controversy; of the fair minded Streeter, and those of Walter Ferriss, who presented the creed, with what was said by the other ministers of Vermont and New Hampshire, so vitally interested in the subject of the debate. But we look in vain for any of these precious bits of information in the absolutely colorless official record. We can only infer the drift of the discussion from Noah Murray's speech as handed down to us as late as 1850, and from other recollections of Nathaniel Stacy in his interesting and valuable autobiography published in that year.

Noah Murray's remarks have been often quoted and are well known. He likened the Profession of Belief to a calf, harmless as a calf when its horns have not made their appearance. "But," he said, "it will soon grow older, its horns will grow likewise and then it will begin to hook."[1] The metaphor thus employed recalls a strikingly similar remark made in the seventeenth century as recorded by Dean Stanley, when the saintly Archbishop Leighton was asked what he thought of the "Beast" mentioned in the Revelations. "If I were to fancy what it meant," was the reply, "it would be *something with a pair of horns that pusheth his neighbors* as both have so much practiced of late in church and state." But Noah Murray was well answered by the witty and ready Zephaniah Lathe: "All that Brother Murray has offered would be correct," he replied, "had he not made a mistake in the animal. It is not a calf; it is a dove; and whoever heard of a dove

[1]Stacy's Autobiography.

having horns at any age." Bating the fact that the dove is not happily designated as an "animal," this was a neat and effective reply. It shows that humor cropped out at least once in this serious assembly. Two slight verbal changes only were made in the proposed creed.

It is remarkable also that no hint is given as to any existing controversy of the period, religious or political, cropping out in the debate. The discussion among the orthodox of that time as to the "Halfway Covenant," as it was called, attracted as much attention then as the revision of the Westminster Confession in our day, and divided great bodies into hostile camps; the Arminian controversy was already on, Methodism had to be reckoned with, and the high Calvinists were on the rampage. Thomas Jefferson was President of the United States and 1803 was the year of the Louisiana Purchase, which in the fine phrase of James Parton, gave "imperial magnitude and completeness to this country." It was a time of high politics and the Federalists were bitter and unrelenting. But not a glimpse of any element of contemporaneous interest appears. The events in the outside world of Europe and America in that memorable year have left no trace in the proceedings. It might be said of the framers of our creed what Carlyle so well says of his father, that "the things they had nothing to do with they did nothing with," and they went on with their work.

Eliminating at once from their thought the metaphysical conceptions of the old creeds, they set forth in the three articles a doctrinal expression of the faith which has stood the test of the century.

Their work was a providential one in our history, then

but dimly conceived, even while nobly expressed. It resulted in establishing a sound foundation for the edifice of American Universalism to be reared in coming years. They undoubtedly builded wiser than they knew, but they built in faith that God would raise up seed to those of the Abrahamic faith and would not allow his truth to suffer for a witness in all time to come.

It may also be noted in this connection that the men who had the most to do with framing the Profession, and who were the principal actors in the scene at Winchester, while age now hallows their memory, were then young men. Zebulon Streeter and Noah Murray were in venerable years, but the three prominent members of the original committee had not reached middle life. Edward Turner was then in his twenty-eighth year; Hosea Ballou was thirty-two; and Walter Ferriss thirty-five. Zephaniah Lathe was probably on the sunny side of fifty. John Murray was living, but was not present in 1803, and had nothing to do with the Profession and probably did not like it. It is passing strange that we have no record of any suggestion from Hosea Ballou as to the makeup of the creed, either at the time or afterward. The only reference to it in any way, that we can find, occurs in his speech at the Cambridgeport meeting of the Boston Association in 1847, during our first Rationalistic controversy, when he was in his seventy-sixth year, and said in the course of debate that "the Profession was framed and designed for the purpose of distinguishing Universalists from all other Christian denominations, and this," he added, "it effectually does." Why this silence of Ballou? No explanation has been thus far found.

We all know that it is not uncommon to find a great movement in religion or in politics beginning blindly, and only gradually awakening to its highest meaning as the recognized expression of a great idea. It was not this way with the movement which found expression in the Winchester Articles. They were born, full orbed, in their own resplendent truth. The fathers did not begin at random; they knew what they believed and also how to express that belief and in the century which has been opened for their investigation no advance has been made in the clearer expression or more logical order of the several statements they set forth. It was a broad and catholic declaration, worthy of any century or any church, and has not thus far been excelled or even approximated as a confession of personal or institutional belief.

We stand now on the threshold of the new century of this Profession when we can survey its history amid all the emergencies of our denominational existence for the hundred years. It has stood the test of time as one of the shrines of the dawning speech and thought in American Universalism. No association, conference or any assembly of Universalists; no State or General Convention and but a single church in recent years has dissented from its statement of doctrine or impeached its general principles. On the contrary, time and again, its principles have been reaffirmed and its several statements recognized as our accepted creed. The Profession anchored us in the beginning and the anchor holds to this day. Amid the storm and stress of many a trying period it has held us steadily to the sanctities and validities of a Christian church.

It undoubtedly will appear singular to some, perhaps many, that we observe this centennial of a creed and that Universalists have a creed to recognize as one of the possessions of the century. It will be curious information to all such that the Universalists of this country not only adopted a creed in 1803, which has lived as a vital influence for the hundred years, but that even the Winchester Profession was not the earliest creed of American Universalists. As early as 1790 and again in 1794 articles were adopted in convention to express the existing belief before that belief became determinate and crystalized in our present Profession. Still, it must be esteemed remarkable that these men, only recently emancipated from the tyranny of the orthodox confessions, should undertake to add a new creed to those already existing. They avoided the term, we know, and christened it in the beginning "Profession of Belief," not even calling it a confession, and this has remained unchanged to this day. It would have been sorry business, indeed, had they attempted to formulate a document in any respect like the old creeds in limiting freedom of opinion in the churches and making its letter authoritative and binding upon others. The articles were, however, accompanied by a declaratory statement that relieves from this criticism. After a well conceived introduction, in which the claim of being a separate denomination is well stated, the committee went on to say that "while we, as an association, adopt a general profession of belief, and plan of church government, we leave it to the several churches and societies, or to smaller associations of churches if they exist, to continue or adopt within themselves such more particular arti-

cles of faith or modes of discipline as may appear to them best, under their particular circumstances, provided they do not disagree with our general profession and plan."

Such was the polity adopted at Winchester; full liberty of opinion was recognized and conceded, the creed itself not being binding as to exact forms of expression and requiring only that its principles be recognized. The far-seeing wisdom of this provision was not fully recognized until receent times.

We can safely venture our poor words of eulogy on these men of 1803 and the work which they accomplished, and this notwithstanding the advances which have been made since their time. Perhaps our denomination is not any more given to boasting than others; but undoubtedly we have those among us who sympathize with the remark of the Scotch theologian, who said, when speaking of the progress of theology, "It is a mistake to look on our fathers as our seniors; they are our juniors"—referring to the advance since their time.

We have heard similar remarks from men in our own church. No doubt it is true that in many respects we are in advance of the Winchester fathers. It would be unfortunate, indeed, if the hundred years had slipped by without enriching their descendants. But let us candidly ask, "How better could we have acted in their time?" Is it at all likely that we could have made any more honorable record to be handed down to posterity? Transplant us *now,* with all that we have gained in the hundred years, back to their time, with our schools, colleges, and theological institutions; with our books and periodicals, and all the agencies of an established and ambi-

tious church, and, think you, would we not have serious business before us to equal, not to say rival, their splendid heroism and the zeal, earnestness and devotion which they carried into their work, making them now worthy of our highest honor? How should we have fared had we to meet their responsibilities in the constant conflict of opinions, amid the social ostracism of the time and the persecution and bigotry which attended them on every hand? These glorious old saints labored and suffered reproach for their trust in the living God who is the Saviour of all men, and this faith fired them with the noble courage which their descendants could do no better than to emulate.

It is well for us to think of these things when the attractive thought of superiority enters our mind. "They were plain, earnest men," says A. D. Mayo, whose brilliant youth was given to our church, "these early defenders of Universalism, armed at all points. To the arguments of their adversaries they opposed a logic like that of Ballou, simple as the talk of a little child, strong as the tramp of a giant. They had not all come up to the mount of their elevation by the same path, but the sublime truth that God is Love burned like an undying flame in their souls and united them like brothers."[1] And we may add that in the generation immediately following Winchester they had noble successors—men of strong minds and warm hearts, of logic and eloquence, aflame with the same love and heroic purpose to carry forward the Faith. Such men as Thomas J. Sawyer, Stephen R. Smith, Isaac D. Williamson and George Rogers, to go no farther in the mention of sacred names, were worthy successors of the Winchester fathers.

[1]Sermon at the funeral of Rev. Thomas Jones, Gloucester, 1846.

We make no doubt that the royal line will be duly continued while our church stands.

All the foregoing has been said with the understanding that the Winchester creed is well known to those present. We come now to speak of the several articles with some comments involving an analysis and possibly an "interpretation." We follow the creed and explain it with our own understanding thereof, as Charles Sumner, you may remember, accepted the constitution of the United States.

I.

"We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God and of the duty, interest and final destination of mankind." You notice (1) that it is not the individual "credo" which is here set forth. "We believe." The growing brotherhood was recognized; they spoke for all who professed the faith, for the collective body of believers, for the infant church. (2) The Holy Scriptures are affirmed to "contain" a revelation; they are not themselves the revelation; they are the conveyance to make the divine will known to men. "Holy Scripture *is* the word of God," says the Westminster Confession. "They *contain* the word of God," affirms Winchester. Observe (3) it is a "revelation" which is made through the instrumentality of the Book. It is not a discovery or origination of the human mind, evolved amid the gray particles of the brain in their own unassisted evolution, but a revelation, or divine disclosure of "the duty, interest and final destination of mankind," this revelation involving ethical relations, moral duty and guidance, and affirming final destiny.

II.

The second article puts the supreme affirmation of all true religion in the very heart of the creed. "We believe that there is one God." (1) This is the all sufficient affirmation of Theism and it finds a place here, that the creed may be Theocentric—one God, the Absolute Being, at its heart and source, whose existence, thus recognized, is the reason for all things else. (2) But he is not the unknown God; he can be known; he is known, for this God is "*revealed* in one Lord Jesus Christ" and his nature is love. Here is the disclosure of the loving God as a fact of the revelation. "This," says Newman Smyth, in "The Orthodox Theology of To-Day," "is the Christian philosophy of God, working itself through the centuries, freed from the corruptions of paganism and clearing itself also from the shadows of scholastic theology." The revelation is conveyed to mankind, notice further, (3) in the one Lord Jesus Christ, who makes this Absolute Being we call God known to men in the disclosure of a divine personality. (4) All this through the influence of the Holy Spirit as the medium of communication, between the divine and the human. And by the combined influence of the one Lord and the Holy Spirit of Grace, operating and influencing mankind, the God, who is the object of revelation and is revealed, "will finally restore the whole family of mankind to holiness and happiness"—equivalent to the statement that God will sanctify and save the universal family of mankind.

III.

The third article is noticeable for the fine distinction which is implied between happiness of the worldly and ex-

ternal order and the true happiness with which holiness is associated. It would not be true to say that holiness and happiness are "inseparably connected," for saints and holy men are not invariably happy according to worldly standards—indeed seldom so—but it is strictly accurate to say that holiness and *true* happiness, that which results from the spiritual estate and possession, are "inseparable.' Our Lord, even in view of the crucifixion, bequeathed his joy, the supreme happiness of the soul, to his disciples, and all Christian experience attests the vital and enduring connection between holiness and the higher happiness here signified. It follows that "believers ought to be careful to maintain order and practice good work," for the reason, among others, "that these things are good and profitable unto men."

The charge of utilitarianism, leveled against this latter clause in recent years is purely academic and can not be maintained. It does not follow that when the fathers commended "order and good works" as things "good and profitable unto men" that they discounted virtue or displaced the higher motives for the Christian life. While these are supreme, it will always be true that good works are incumbent upon mankind and useful in their exercise, and, doubtless, ever pleasing to the God who seeks the best earthly good of his creatures. This article, in fact, safeguards Universalism from the charge of ignoring virtue and makes a serious appeal for an orderly life in accordance with the principles and teachings of the holy faith.

It is thus seen that the Articles have important sequences. They declare the sacred deposit of the faith touching Holy Scripture, God, Christ, the Holy Spirit and

the Final Restoration. They announce the moral duty of believers in emphatic terms. They commit us to the strict unity of God. Hence we are Unitarian Theists, believers in the one living and true God, and only Him, revealed in one Lord Jesus Christ, whose spiritual leadership and authority is implied. We are therefore Christians, believers in a divine revelation to mankind, and can not be Deists, who deny revelation, although Universalism as a philosophical principle may be held without revelation. They further recognize the Holy Spirit, a doctrine peculiar to the Christian religion, which is intelligible, even in the metaphysical statement of Jonathan Edwards, that this Holy Spirit does "in some ineffable and inconceivable manner, proceed from, and is breathed forth, from the Father and the Son, by the divine essence being wholly poured out and flowing, but in infinitely, intense, holy and pure love and delight."[1]

And then, the one resplendent affirmation of our church, challenging the attention of the world today as the only creedal statement of belief in the ultimate success, alike in time and eternity, of the divine administration, the final holiness and sanctification of all souls. This final consummation, with times and season and all methods of discipline and salvation, remains with our wise and good Father in Heaven, but finally, at last, "far-off," it may be, but at last, all, the undivided family of mankind, shall be gathered home. Such is the sublime consummation of all things in the perfect and blessed will of God made known and declared to all the world as an Evangel in the articles of 1803.

[1]Quoted by Dr. A. G. V. Allen in "Religious Leaders of America."

We might with this exegesis allow Winchester 1803 to speak for itself. As Webster said of Massachusetts, "There she stands!" In fact, the exceptional value of the articles is that they do thus stand, speaking in no uncertain tones in regard to the great verities of the Christian religion. They are all inclusive, compact in expression, clear as crystal and luminous in simplicity. They are as solid as the granite of the New Hampshire hills; as immovable as the rock-bound coast of New England; and yet as warm with the sunshine of divine love as the noonday heats of midsummer on the prairies of the West. Moreover, they can have but one meaning for all Christians, and are not susceptible, by any turn or twist of the phraseology, of expressing anything but what is clearly intended by their authors.

It is said of the Westminster Confession that "we hear sounding through it the tramp of hosts, the clash of arms and the shout of victory."[1] The spirit of our Profession is irenic; it breathes only the sweet note of confident assurance and the tone of profound conviction. The great articles express to this day our doctrinal unity in an admirable manner. They signify not alone the faith early formulated, but that which obtains now quite generally among our people when the hundred years have gone by. We wisely put them into the bond of belief in societies and churches, we teach them to our children, we repeat them in our Sunday Schools, making them a part of religious instruction, we condense them, with a single exception, in our Five Principles and they are written in the hearts of all our believers.

[1]Rev. Wallace Radcliffe, D. D., Westminster Assembly Address, 1898.

But just here we arrest the strain of eulogy to remark that there is one blot on the fair escutcheon of the heraldry of the fathers. They seem to have ignored the fact that any form of a written creed may prove inadequate in future years of the church to the needs of an expanding Christianity, as new relations of the faith develop, and "more light breaks out of God's holy word," demanding restatement and new expression. They unwisely declared that "No alteration of any part of the three articles that contain the profession of our belief (was) ever to be made at any future period."

We pause before that statement in amazement that such a thought could enter into the mind of these far-seeing and broad-minded men. It laid down a principle which, if accepted, would check all growth and progress. There is not, nor can there be, any finality with creeds. No "dead hand," whether of Winchester, Boston or Chicago, must ever hold in its clutch the destinies of our Universalist Church. We revere the creed and honor its founders, but it will be rewritten whenever it is no longer recognized as the fittest expression of the Universalist belief, or when the need exists for a new emphasis on any point of doctrine or the religious life in the more advanced development of a Christian society. But that time is not yet, nor is there any sign of its coming.

It is now well understood that the Profession was prepared for the committee by Rev. Walter Ferriss, a native of New York, and then a Vermont pastor. To this member of the Convention of 1803 is sometimes assigned the honor of the authorship of the several articles. As early as 1833 Russell Streeter, in his "Familiar Conversations," wrote

that they were "said to have been penned by the *venerable* Ferriss." This is probably the first mention of Walter Ferriss as their possible author, but he was not then "venerable," nor was he at his death in 1806, for he was then only thirty-eight years old. It will be noticed that it only took thirty years to put Ferriss in the calendar of venerated memory as a father of the church.

Walter Ferriss, however, was not, in any proper or historical sense, the creator of the Winchester Profession. It has already been stated that the Profession was not the first creed of the Universalist Church, and whoever will examine the five sections of the platform of faith, adopted by the Philadelphia Convention of 1790, as reproduced from the records in Abel C. Thomas' "Century of Universalism," will at once recognize the original sources from which the Winchester Profession was formed.[1] These Philadelphia articles had been adopted by the New England Conven-

[1]Following are the Philadelphia articles of 1790:

SEC. 1. We believe the Scriptures of the Old and New Testament to contain a revelation of the perfections and will of God, and the rule of faith and practice.

2. We believe in one God, infinite in all his perfections, and that these perfections are all modifications of infinite, adorable, incomprehensible and unchangeable love.

3. We believe that there is one Mediator between God and men, the man Christ Jesus, in whom dwelleth all the fulness of the godhead bodily; who, by giving himself a ransom for all, hath redeemed them to God by his blood; and who, by the merit of his death, and the efficacy of his spirit, will finally restore the whole human race to happiness.

4. We believe in the Holy Ghost, whose office it is to make known to sinners the truth of their salvation, through the medium of the Holy Scriptures, and to reconcile the hearts of the children of men to God, and thereby to dispose them to genuine holiness.

5. We believe in the obligation of the moral law, as the rule of life, and we hold that the love of God manifest to man in a Reedemer, is the best means of producing obedience to that law, and promoting a holy, active, and useful life.

tion in 1794. Words and phrases in this previous creed reappear in that of Winchester, this fact leading inevitably to the conclusion that it was actually a composite production, or evolution from existing material, Walter Ferriss simply blending, or fusing, the several statements, excising here and condensing there and compressing the all-important truth into three articles instead of the original five sections, and arranging them in logical order, undoubtedly after consultation with the members of his committee.

Reviewing the articles of 1790 and 1794, we find confirmation of the fact that they were the quarry whence came the fine material for building the new creed. In the first section the Scriptures are recognized and asserted to "*contain* a revelation," that most valuable and discriminating word being used. The belief in one God is asserted in the second section; Jesus Christ as Mediator and Redeemer is recognized in the third, with the "restoration of the whole human race to *happiness*," mind you, to happiness alone; the Holy Ghost in the fourth and good works in the fifth. While, therefore, Walter Ferriss can not be considered strictly as the author, in the sense of conceiving the thought and the exact words of the Profession, he made excellent use of material already to hand and embodied in the three well arranged articles the essential faith of the church.

We fail to find any new thought in the Winchester creed that was not already embedded with much extraneous matter in that of 1790, with the exception of the questionable addition of the word "holiness" in connection with restoration. The eminent Dr. Benjamin Rush, a signer of the Declaration of Independence, revised the creed of 1790

before its adoption in convention. Walter Ferriss revised his revision with great advantage to the clearing faith of the church.

When we come to consider the facts now related we recall the historical precedent furnished by the declarations of faith throughout the ages. All seems shadowy and uncertain as to beginnings with the exception of the Westminster Confession. Of that we have ample knowledge attending its production and the debates during the five years and six months of its incubation in the Jerusalem chamber of the famous abbey. It is admitted, also, that the language of the creeds generally, from the so-called Apostles' creed down to the thirty-nine articles of the Church of England, Westminster and Augsburg, reproduce in their formal statements pre-existing phraseology, revealing constant traces of the discussions and controversies of the period. The articles of the Church of England furnished the material for John Wesley when he amended them for his Methodist societies as they stand today in the discipline, just as our Walter Ferriss made our creed mainly out of that already in existence.

We have grown up as a church with the understanding that the Profession was established to provide Universalists with a method of escape from taxation to support the "standing order," otherwise the Congregationalists of that day. It was the period when New England was ruled by an onerous and exclusive ecclesiastical legislation, the nearest approach to the union of church and state that this country has witnessed, the remnants of which did not disappear in Connecticut until 1818 and held Massachusetts in its dying grip until 1834. It was the era when the town

conclaves elected the Congregational popes, the selection of the ministers by the church requiring the consent and endorsement of the town.

It is needless to go into the particulars of the situation any further than to say that Universalists, with others, suffered in this way and taxation without religious representation was the order of the day. It has always been understood that this necessity developed the enactment of the Profession to give us standing as a denominational body before the law and to mark us as a body distinct and separate from the Congregationalists. This position remained unchallenged until 1874, when, as against the recorded testimony of previous history, Dr. Eddy's articles in the Universalist Quarterly—1874-80—developed the fact that it was a distinctive plan of government as a church, a legal organization, and not the adoption of a creed that was the sole requirement of the occasion. This contention, apparently well authenticated by the manuscript decision of the judge who rendered the decision in the contested case of Erskine, a prominent layman of New Hampshire, surprised many who had implicit confidence in the denominational tradition, endorsed and supported by men who were supposed to know the exact facts and who lived a generation before the new contention was broached.

We may accept Dr. Eddy's contention, so well fortified by the facts that he adduces, that the adoption of the creed of 1803 cut no figure in the case. But there will always remain perplexing questions to be settled before a satisfactory solution is reached. Why the prevalence of the former view, unquestioned, from 1803 onward to our own time? How does it happen that Nathaniel Stacy, a visiting mem-

ber of the Convention, expressly states that the creed was adopted to relieve Universalists from this burdensome taxation; that Thomas Whittemore, writing in 1829 and again in 1850, declares the same; that Hosea Ballou allowed the statement to pass muster and grow into general circulation, when a word from him would have settled the question? If there was any question about it previous to the year 1829 or 1830, why did not Whittemore consult Ballou? But then, on the other hand, should not the judge who presided be accorded the credit of understanding the exact legal question involved? But again, the existing creed, already adopted in 1794, and incorporated in the records of the Convention, why a second one? We pass these interesting questions over to the higher critics of a hundred years hence, who will have considerable to do, we are sure, if they know their business, with this problem and others arising out of our early history. At the same time we are pleased to know that this old tradition, which represented our fathers as "whipping the devil around the stump" on this taxation business, is badly shattered by Dr. Eddy and is not likely to hold in any future review of the case.

But now, waiving this disputed question, there was, we may be confident, deeper and even more significant reasons for adopting the profession lying back of all this. "A creed," remarks Dr. Schaff, "is the response of man to the questions of God," and Harnack has more recently said that "the inclination to formulate the content of religion in articles of faith is as natural to Christianity as the effort to verify these articles with reference to science and history." These words indicate the relation to spir-

itual experience that brought forth our profession. It was the matured response of Winchester to questions of God and of human destiny. These men had come into possession of the truth of God's Universal Love and his benevolent purpose in the salvation of all souls, and why should they not give their faith expression in a rational and believable creed? They wrote what they believed because they believed something and could express it in more satisfactory terms than heretofore. It was the natural and inevitable result of their new found faith, the sunburst of the divine love over New England! A new Evangel was abroad in the land from henceforth, conveying a blessing sufficient to create a soul under the very ribs of death.

But we must now turn again to some controverted opinions. At times in our history it has been asserted that the articles were intended to avoid conflict with the existing remnant of the opinions of the system of John Murray, who was a Trinitarian and advocated Trinitarian Universalism, and the future punishment views of Elhanan Winchester, both of whom had followers in the Convention of 1803.

It has been claimed several times in our history that the second article will bear a Trinitarian interpretation on account of the threefold belief expressed therein, that of Father, Son and Holy Spirit. But it was far and away, we may be sure, from the purpose of the framers of that article to refer to the Trinity, even indirectly, much less to sanction it by what they express. The three great beliefs of the Christian church—fundamental and universal always in Christianity—are affirmed, but they are expressed as distinct and separate objects of the cardinal faith and

can not be deemed an equivalent of the common doctrine of the three persons in the one Godhead of the orthodox confessions. There is no hint of any such doctrine in the article.

We may—yea, we must—as Christian believers hold to the faith in God the Father, in Christ the Reedemer and Lord, and in the Holy Spirit as the three great pivotal points in the religion we profess—may our church never part from this threefold faith!—but this does not conflict with our position as to the strict unity of God. "We believe in one God" and only one. That made us Unitarian before Unitarians were known as a distinct sect in this country. And it is a Unitarian of the Unitarians, Dr. Frederic D. Hedge, who says that this belief in the Father, Son and Holy Spirit "embraces and oecumenizes Christendom as one household of faith." Dr. Hedge, moreover, further says: "But if Unitarianism were understood to deny the doctrine of Father, Son and Spirit, or even to waive and ignore it as unessential, then should I repudiate the name, renounce the connection, and desire that my name were expunged from the muster-roll of that communion."[1] When such a distinguished Unitarian as Dr. Hedge recognized the threefold belief as historical Christianity and held to it, notwithstanding his Unitarian opinions, Universalists certainly need not hesitate to accept the faith, notwithstanding the claim that it identifies us in its "affinities" with the Trinitarian sects.

To touch upon another mooted point, namely, the theory that the articles were a compromise among conflicting opinions, it is well to remember that compromise indi-

[1] "Unitarian Affirmations" (Washington, 1879), page 22.

cates postponement of crisis as well as concession. There was no crisis of faith impending at the time the articles were adopted, and no need, therefore, for an adjustment of the beliefs of the Winchester fathers. If there was any crisis at all in 1803, it related, as we have seen, to the civil powers of the time in conflict with the individual rights of Universalists. We know that there were many crude opinions held and substantial differences of opinions among those assembled in 1803. We might make a creed for the Tower of Babel out of the vagaries and mysticisms of Rellyan Universalism as held by John Murray and his followers. It would be a hard-hearted Calvinist, indeed, who would not be satisfied with Winchester's 50,000 years of future punishment, and Hosea Ballou himself had not then advanced very far beyond the period of the crude and fanciful interpretations displayed in the Notes on the Parables.

It was well recognized, even at that time, that Restorationism was Universalism—with delay extending into the future. No one ever questioned Winchester's Universalism, plus 50,000 years of future woe. The dear man was allowed that comforting addition to his hope of the final heaven without any impeachment. The fact undoubtedly is that the fathers placed the word "finally" in the creed as the strongest word to express the ultimate result, the crowning consummation of all redeeming Love. To represent it as a compromise is not to be entertained. It is probable that the majority held to some degree of restoration as the condition of future blessedness; but remembering that one day with the Lord is as a thousand years, the word took its place in the creed as the most decisive

and expressive one that could be used. It was chosen, we may believe, not as a refuge from any complication, but as the one word that covered the Universalist thought. It does that today as well as when it became a part of the creed.

We have now to notice three occasions in our later history when the creed was made the subject of discussion in our church, growing out of the action of the General Convention.

(1) We refer, first, to the Declaration and Interpretation adopted at Baltimore in 1867, setting forth the "evident intention" of the authors of this confession "to affirm the divine authority of the Scriptures and the Lordship of Jesus Christ," and voting this interpretation essential to a "sincere acceptance of our fellowship." Although adopted by the remarkable vote of forty-nine to one, this was clearly outside of the province of legislation, as well as a work of supererogation. The Profession means exactly this and could never be made to mean anything else, regard being had to its exact affirmations and the accepted meaning of language. If one interpretation was allowed, there might be need at some future time of an interpretation of the interpretation. Winchester needs nothing of the kind.

In case any seek to break into our fellowship by evading our historical position as to Holy Scripture and the Lordship, or take any advantage of its broad and inclusive terms, in these or any other directions, the document itself convicts them as guilty of intellectual dishonesty, which is worse than any heresy. It seems to be the unwritten policy of our church to let the responsibility rest on all such in the final outcome.

But while this is true, there are, of course, reserved rights implied in the privilege of our fellowship, but rarely exercised in our history, although we have had our share of eccentrics, malcontents and disturbers. John Wesley once ended a protracted debate among his followers by remarking: "I have no right to object to a man for holding a different opinion from me than I have to differ with a man because he wears a wig instead of his own hair; but if he takes his wig off and begins to shake the powder in my eyes, and makes me sneeze, I shall consider it my duty to get rid of him as soon as possible."

(2) In 1870, our centennial year, on the reorganization of the General Convention, the Winchester creed was made a part of our constitutional law and enacted as a condition of fellowship. While this, as we have seen, was not intended by the original framers, it was a wise action at the time, the strongest possible reinforcement of our doctrinal position. It was a notification to the world that we were not a church of all outdoors, but that American Universalism had a creedal incarnation, with a heritage of recognized beliefs, from the beginning of the century.

Previous to this, the Winchester declaration was not widely known among the new generation. It was henceforth to be recognized as our denominational platform, and believers were summoned to follow the flag and do service under the recognized banner of a church that had a definite Christian work before it in the new century of Universalism then opening with promise. Churches were to be organized and ministers trained and educated under the responsibilities of a recognized system of faith and in the name of a church that embraced the largest hope for man-

kind. The years that we wrought under that organization, with the Winchester creed at the heart, record a progress far beyond all the achievements of the previous century. It has witnessed our growth in all the material essentials and resources of the organized church and made us what we are today. That record should be carefully studied by the younger ministers of our church.

A new generation has come upon the stage of action since that time. It is well nigh on to forty years ago, and many, too many, of the devoted men who led the victorious movement for the present organization of our church, consummated in 1870, rest from their labors and now belong to the "General Assembly and church of the first born who are written in heaven." We can not call the long and honorable roll of these departed worthies, but we remember gratefully Elbridge Gerry Brooks, Alonzo Ames Miner and William Henry Ryder as pre-eminent organizers in the heritage which has been handed down to us.

(3) We speak, in the third place, of the controversy in our own day to remove the word "Restore" in the second article involving, as it was asserted, the Calvinistic doctrine of the disaster in Eden, of which the serpent was the instrument and the devil the primary cause, the fall and a ruined ancestry being the direful result. It was charged that the fathers held this belief and placed the word in the creed to set forth a return to the favor of God of our fallen race. We refer to this controversy with no desire to revive it in any of its relations, but it belongs to history.

That controversy was at first as the shadow of a man's hand on the horizon, but grew by what it fed upon, as all such controversies do, until it became a serious menace to

our peace and for years interfered with our common work. As the debate progressed, it was seen that "restore" was not the objectionable word, although it had to bear the brunt of the conflict. When the Psalmist said, for example, "Restore unto me the joy of thy salvation," and affirmed with holy delight, "He restoreth my soul," he had no reference, we may be sure, to the doctrine of the fall embraced in the orthodox creeds.

Nor is there any evidence that the framers of the creed held to this particular doctrine of the federal headship of Adam, with its ruinous consequences. That man had strayed from primeval innocence and fallen into sin and needed restoration was conceivable, without charging them with the acceptance of a belief which must have appeared to them as immoral and irrational. It is equally true, moreover, that they did not believe in what is expressed by the vicious epigram of Theodore Parker that "every fall is a fall upwards." Such a statement would have been spurned by these devout men, to whom sin was a reality and the grace of God its only antidote.

The debate turned, we all remember, on "restoration to *holiness,*" and on this the final argument rested. This marks the one point in which the Winchester articles are certainly vulnerable. This was the "fault" in the fine vein of the creed, the flaw in the diamond, the one verbal error which mars the masterly work. Holiness is an achievement of personal character. It has to be worked out in personal development, as an attainment of righteousness and accomplishment of spiritual life. You can not restore to holiness for you can not reinstate a condition that exists

only in and by personal achievement. Restoration to happiness is conceivable, but not the former.

But how all this oppresses us, even as a reminiscence of the debate in which our church was for many years engaged! We rejoice that it is now happily ended and fulfilling the splendid image of Burke, which Dean Stanley was fond of quoting: "Old religious controversies," said Burke, "are volcanoes burned out; on the lava and ashes and squalid scoriae of old eruptions grow the peaceful olive, the cheering vine and the soothing corn." Let us believe in the olive, the vine and the corn.

Out of this prolonged discussion, extending over many years—a debate by far the ablest in our history—emerged, as another instance of the "soul of goodness in things evil," the action first proposed at Chicago and finally approved and adopted by the Boston Convention of 1899. Efforts to change the creed were fruitless; every change proposed was defeated by decisive votes. The old creed was found too strongly entrenched in the affections of the people to permit even amendment of the time-honored phraseology.

It was in this extremity that the old light flashed anew from Winchester to guide our church into the safe haven of 1803. The creed was taken out of its mandatory relations in the law of the church and returned to its true historical setting, requiring only allegiance to its principles and allowing full play for the expression of individual and parish belief. The Five Principles were adopted as an alternate declaration, with the Winchester articles unchanged as the original symbol, to remain as a classic, without binding authority as to exact words, but with its unescapable con-

clusions as to Christian doctrine remaining, to stand in silent judgment on all future administrations of Universalism in the Universalist Church. Peace has since spread her white wings over the united church.

And just here we may, for the nonce, recall as an illustration how history repeats itself in small as well as great things, that the Westminster divines of the seventeenth century were commanded by King James and the Parliament to revise the articles of the Church of England. They could not agree in the revision, but wrote instead, after the deliberation of more than five years, the Westminster Confession.[1] Our revisionists could not change the Winchester articles; they wrote instead the Five Principles, adding: "The Winchester Profession is commended as containing these principles," but this is a conspicuous error. The Profession does not "contain" either the matter or the thought of the fourth specification relating to "Retribution," whether it may be esteemed a "principle" or otherwise.

Will these five points of the faith stand for a hundred years? Possibly; but not, we venture to say, with that unfortunate word "Retribution" included in their categories —a word conceived in the very spirit of the Latin theology, whose synonyms are vengeance and retaliation, a word consequently opposed to the spirit in which the loving God deals with his children and that is entirely separated in theological significance from the thought of future redemptive influences—not, we say, with this word included, and with the unaccountable omission of the Holy Spirit,

[1]Westminster Assembly Addresses, 1898.

which, thank God, was not forgotten by the framers of the old creed.

"Hail," then we say to the men of Winchester! In Matthew Arnold's words, in another connection:

> "Hail to the courage which gave
> Voice to the creed, ere the creed
> Won consecration from time."

And so they went forth bearing their precious message amid the valleys and hills of New England, in the mountain towns of Vermont and New Hampshire and into loyal and responsive Maine; again following the Connecticut Valley and into New York on the line of the Hudson and the central part of the state and the Mohawk, where these preachers of an Unlimited Gospel planted the seed of prosperous parishes.

The Iliad of the first twenty-five or thirty years of the nineteenth century has not been written, recording the story of these early defenders of Universal Salvation and their pioneer brethren of the West, with that of the devout laymen, some of them descendants of revolutionary sires, who, after adoption of the ordinance of 1787, flocked into the new lands of the Connecticut Western Reserve, and the others also, who, in this notable year of 1803, founded Ohio, the early settlement at Marietta being made by the descendants of Gen. Israel Putnam, Universalists who had received the faith from the New England preachers, with Timothy Bigelow, an old Winchester pastor, as the first Universalist preacher of the state—this story has not been written in its fulness, but some future generation may listen to its refreshing and inspiring strains.

But it is high time to fling a thought ahead. How

stands Winchester today amid the changes in theological opinion? "Human thought," says Lamartine, "like God, makes the world in its own image." If this be true, may we not conclude that the thought of our forefathers is fulfilling a like mission today and that it has done its part in the mighty change in religious opinions which the century has wrought?

It would be an easy task to show, if time permitted, how the Christian world is approximating to the exact doctrines of the Winchester declaration, and our modern Christianity verifying its credentials anew by an appeal to the principles therein laid down as the faith of our church.

The undoubted trend of thought shows that things are rapidly coming our way. The Universal Fatherhood of God is now proclaimed from the housetops of Orthodoxy, and while many of the clear-sighted recognize this as logically involving Universalism, it is accepted nevertheless. The spiritual authority and leadership of Jesus Christ is not denied even by those who repudiate the supernatural claims of Christianity. The trustworthiness of Holy Scripture as *containing* a revelation is conceded in many directions as affording a basis for the only defensible theory of inspiration. As against verbal inspiration, President Bascom declares, "There is no reason why the casket (the Bible) should be more precious than the truth it contains." Then as to our one resplendent truth of the final holiness and happiness, not many intelligent observers of the signs of the times will object to the statement that Universalism is, at the present day, the most widely diffused sentiment, not included as an article of the orthodox faith, in the whole range of modern religious belief.

Goldwin Smith is on record as declaring, substantially, that one of the notable events of the nineteenth century is the establishment of Universalism as a religious faith, and John Fiske paused, amid his studies of Evolution, to commend the Winchester Profession.

Reginald Campbell has recently crossed the Atlantic, bearing the message to his Congregational brethren in this country that Universalism is permeating the Evangelical churches of England. We knew *that* before he came, and the same testimony could as truthfully be rendered in relation to the American churches. "If God succeeds," says Dr. Gordon, of Boston, one of the brightest minds among the Congregationalists, "If God succeeds, universal salvation will be the result." *That* is what our Universalist fathers always contended, and when the question is reduced to this alternative it will not be difficult to foretell the final outcome. God will succeed, says Universalism, though every pillar of orthodoxy falls and crumbles into dust. He can have no rival in his blessed sovereignty over the world of souls, nor permit a severed and divided humanity to exist as an everlasting token of his failure.

Remembering that our forecast on this jubilee occasion has to stand and be judged at the other end of Time's Whispering Gallery, we venture the prediction that by the end of another hundred years, the idea of an endless punishment in any form, medieval or modern, will be obsolete among all Protestant churches, and that Universalism, even if not everywhere received, will resume the place it occupied in the faith of the early church, when it was held by the "Merciful Doctors" and saints without the reproach of heresy and as a prevailing faith.

It is the one great interpretation of the Gospel that can not be side-tracked or lost sight of amid the impending changes of the religious world. Even now, while still unrecognized, it is steadily winning its way to its coronal position as "the heir of all the ages in the foremost files of Time." Its only possible rival for supremacy is the dark contention, sometimes called "the alternate theory" of the final extinction of sinful and unyielding souls and their consequent failure to achieve immortality. In this case God also signally fails, for he is represented as not perpetuating the spark of his own divine life which he has set aflame in the souls of his children.

James Martineau somewhat mournfully says: "In the education of our race it is inevitable that the children should outgrow the father's house and emigrate to new lands of thought; and could the men of old come back among us and look at us with their patriarchal eyes, who knows but that we might ask their blessing in vain, and Abraham, perchance, would be ignorant of us and Israel acknowledge us not."

Martineau's prognostic might be accepted if we did not believe that in Universalism we have reached ultimate results as to destiny; the point beyond which, in this particular at least, further advance is not conceivable. We are here on the solid bed-rock of conviction and faith. We ask reverently for the scrutiny of patriarchal eyes on us here assembled for the centennial observance. We rejoice in the belief that our fathers will not regard us as having strayed from the old fold on any spiritual emigration, even in the third generation from their time. Nor do we anticipate any future time when Abraham will be ignorant of us

and Israel acknowledge us not. Even while it is conceded that we live in a time when there is sure to come a reconstruction of all religious beliefs, we have no doubt as to the permanency of the Christian faith which this church represents.

Neither the new philosophy, nor the advance of Biblical criticism, nor yet the popular sociological theories which some believe are to supercede Christianity, endangers the ancient Winchester Faith; on the contrary, they may enrich, enlarge and re-establish it for the benefit of future generations. Holy Scripture will still contain, and breathe out to receptive minds, the word of truth. Man, while he remains a sinner, will always need restoration to divine favor. God will still be transcendent over and in his creation, and revealed in fatherhood; and just as nature is the expression of the divine immanence, so the Christ will remain as the translation of God in the terms of human experience. By his immanence, the transcendent God will also continue to speak in the articulate words of the Holy Spirit in the new Pentecost of a thousand tongues in nature, experience and the soul of man, while all things shall tend onward to the universal harmony of a reconciled universe. Then

"Earth rolls her rapturous hosannah's round."

SPEAKERS AT THE CENTENNIAL—II.

CHARLES ELLWOOD NASH.—AT WASHINGTON.

HOSEA W. PARKER. JOHN COLEMAN ADAMS.

ISAAC M. ATWOOD.

The New Test of Our Faith.[1]

JOHN COLEMAN ADAMS, D. D.

WHEN I was asked to "prophesy" I was at a loss to know what I was to do. I have no gift of second-sight. I can not even forecast my own behavior twenty-four hours at a time. My only attempts at anticipating the event are in the way of guessing about the weather; and this favorite amusement frequently turns out another name for blundering. I recalled what George Eliot calls prophecy—"the most gratuitous form of error"—and I made up my mind that this could not be what your program committee wanted of me. So, as I often do in times of perplexity, I opened the dictionary for light. I found that to "prophesy" meant "to declare or to interpret the divine will;" also "to warn, exhort, and comfort." In such prophecy as this I felt myself more at home. It is the business of my life. And so today all I hope to do, as prophet, is what the bearers of that name and office did in Old Testament days—to declare, to interpret, to warn, exhort, and comfort—in brief, to preach. And this is what I feel called to prophesy: The spirit of the Lord came to John the son of John. And he opened his mouth and spake, saying:

I count it one of the privileges of a lifetime to be present on this day in this place, to assist in this commemoration. To my mind the adoption of the Winchester

[1]Address at Winchester Centennial, Thursday morning, October 1, 1903, announced on the program as "Prophecies."

Profession of Belief was one of the chief events in the theological history of this country. It was the birth of the new theology. The Profession was the first explicit statement in the form of creed, or articles, or profession, of the great fundamentals of what has come to be known as "liberal Christianity," or the "new orthodoxy," or "broad church theology." It was at once the Magna Charta and the Declaration of Independence of the Broad Church in America. For it both affirmed the new principles which had been for nearly a century working themselves out in the religious consciousness of the land, and it sounded the note of freedom from the "standing order" of the church, and ran up the colors of an independent body, resting on the new principles affirmed. This priority of our fathers in the faith is an honor of which we can not be too proud, for which we can not be too thankful. Winchester was the place where the new theology—the theology which starts from the fatherhood of God and proceeds to the universal harmony of the moral creation—was first set forth in a creed. Walter Ferriss and those associates of his who formed that famous convention were the men responsible for this signal event. I do not think that the "Philadelphia Articles" ought to be granted priority in this count, for they voiced the sentiments of a body not yet out of thrall to the old theology—a body made up of believers in the Trinity and the Vicarious Atonement. But the men who stood behind the Winchester Profession were men who had come out into the new light and lined up to the new views of Hosea Ballou; and these are the views which have been gaining ground steadily for a hundred years.

The first explicit statement of the new faith, in Amer-

ica, was dated at Winchester, September the twenty-second, 1803. These walls looked down upon a scene destined to be most memorable in the religious history of our land. Let us preserve them sacredly, for a wiser and less prejudiced generation than ours will make pilgrimages hither as patriots now flock to Independence Hall. Twelve years before Jedediah Morse's book on "American Unitarianism" forced the liberals in the Congregational body out of their negative attitude and hastened their separation from the Trinitarian churches, and seventeen years before the Berry Street Conference—the first gathering of these Unitarian ministers for mutual counsel and support—the Winchester Profession of Belief was put forth to express the faith of the ministers and churches, already overwhelmingly Unitarian, who were following Hosea Ballou into the territory of the new, the emancipated, the reconstructed theology, soon to be set forth in the "Treatise on Atonement." Sixty-three years before Horace Bushnell published his work on "The Vicarious Sacrifice Grounded in Principles of Universal Obligation" these men were teaching and preaching all the essentials of his doctrine, today openly held in pretty much all the Congregationalist churches. Seventy-four years before Frederick Farrar's sermons on "Eternal Hope," which have been so widely read and so influential in this country, these men had reached the same broad interpretations which they embody, and were preaching them wherever hearing could be had. They were, in simple truth, the vanguard of the new theology. They stood for the universal fatherhood of God; for man's sonship to God, as typified in Jesus Christ; for the atonement as the reconciliation of man to God; for the certainty of retribution, here

or hereafter; for the final harmony of all souls with God. They were the first to write into a formal statement of faith the bold outlines of the new theology whose cornerstone was Divine Love and whose capstone was a redeemed human family. When all the creeds shall have been revised into conformity with these great truths; when the new thought shall have asserted itself in every church in America; when the scales shall fall from the eyes of believers everywhere, the historians of another century will direct their steps to Winchester church, to study and record the events we commemorate, and will engross in characters of gold the famous document which was here proclaimed.

But it was not only a priority of statement which entitles the framers of the Winchester Profession to honor. They should receive the largest credit as the advance guard of the organizations which were to stand in line of battle in behalf of the new theology. This brighter day of emancipated minds and hearts is not a free gift into whose benefits men have come without struggle or cost. We can not too often repeat that ancient sentence, "The blood of the martyrs is the seed of the church." The old theology did not slacken its grip until it was resisted, disputed, denied and defied. There are those who would minimize the work of these pioneers by asserting that they did but little for a doctrine which was in the air and would have prevailed without them. It might as justly be said that the United States of America would have come into being without the Declaration of Independence or the revolutionary army. Neither theological nor political revolutions happen. They are thought out, wrought out, and, if need be, fought out. There is always some man or group of

men who set them on foot. These men were the van of the coming host which was to overthrow in the hearts of the American people the theology of Edwards and Hopkins and Emmons, and lay the foundations for the broad church of Bushnell and Beecher and Brooks. Let me emphasize this assertion, because the old habit persists of belittling all that Universalists have done in the reformation of American theology. The times justify the plainest speaking. It is the fashion of our day to admit the truth for which the Universalist Church has contended, but to forget the fact that Universalists did battle for them. Channing is lauded, but Murray and Ballou are ignored. Unitarianism is credited with all the work; the partnership of Universalism is passed over in silence that can be heard. Bushnell's "Vicarious Sacrifice" is reread with approval, while Ballou's "Treatise on Atonement" gathers dust on the library shelves. Henry Ward Beecher is eulogized—or anathematized—as the chief advocate in this land of the doctrine of God's universal fatherhood—while it is conveniently forgotten that the Chrysostom of the American church, Edwin Hubbell Chapin, was contemporaneously preaching to a public as large the same noble faith, and the pulpit from which he preached was significantly named "The Church of the Divine Paternity." The positions of Universalist exegetes and church historians are one by one occupied by evangelical scholars; but nobody hears the names of Hosea Ballou 2d, or Lucius R. Paige, or John Wesley Hanson mentioned as the real pioneers in discovering these positions. Last of all, and most astounding of all theories of the modification of New England orthodoxy, Jonathan Edwards himself is led to the front as the real

and original author of the new theology; as if Lucifer were to be introduced into the economy of the scheme of salvation as the chief agent of his own overthrow.

Dr. Allen, in his masterly life of Edwards, affirms that "It is not too much to say that he is a forerunner of the later New England transcendentalism quite as truly as the author of a modified Calvinism," and he names Thomas Erskine, McLeod Campbell and Frederick Maurice as "the true continuators of the work of Jonathan Edwards." And Dr. Gordon, himself rejoicing in all the premises of Universalism, from which, however, he refuses to draw any conclusion, declares that "Edwards is the great abettor of a new revolution in theology." Far be it from me to deny the efficiency of any one of these agents or forces to which attention is now being drawn or to slight their influence as agencies under God in the destruction of the old New England theology, the orthodoxy of America in the last century. But something is due to truth and to fairness and to historic justice. And this occasion is a fitting time to remind ourselves and our neighbors who will listen, that the first organized body to wheel into line of battle against the dreary theology which the eighteenth century bequeathed to the nineteenth, were the Universalists, flying the flag of the old Winchester Profession. And they have been at the right of the firing line ever since.

I suppose it may seem a paradox to talk of Jonathan Edwards as in any wise contributory to the Larger Faith save as he, more than any other, created the revolt against the Smaller Faith which it is so rapidly replacing. But there is far more in this opposition than at first appears. The backbone of Edwards' theology, into which all minor

doctrines are articulated, is the sovereignty of God. He could not endure to have the power of man and of his will asserted at the expense of God. "To establish forever," says Dr. Gordon, "in sunlight clearness and certainty the absoluteness of God, Edwards wrote his great essay (on the will)." It was the theologians of the Universalist Church who first saw and pointed out, with a clearness just as luminous, that the sovereignty and absoluteness of God could never be vindicated save in the reconciliation of the human to the divine. The great theologian is indebted to the men whose doctrines he hated for saving his own system from logical wreck and complete oblivion. If there is to be a revival of the Edwardian theology, as seems possible, it will be a revival of only that part of it which exalts God and his sovereignty, and that other part in which he asserts that love is the very center and core of the divine nature. And when that strange renaissance shall have taken place it will be in order for those who are bringing it about to make their acknowledgments to the men who first presented these two halves of Edwards' system in their proper relation and deduced from them the doctrine of the final harmony of all souls with God.

Edwards had a disciple in thought, who detected and repaired the flaw in his theology a hundred years ago. His name was Hosea Ballou. There is very much in the writings and in the system of our great theologian to remind one of Edwards and to show that, whether he had read his writings or not, Hosea Ballou had been reared in an atmosphere in which he continually breathed the philosophy of the Northampton logician. He had the same conviction of the sovereignty of God. He accepted Edwards' doctrine

of the will to a large degree. He is dealing continually with a theological situation for which Edwards was largely responsible. And in many ways he simply arrayed Edwards against himself, appealing from Philip drunk to Philip sober. He was the truest exponent of what was truest in Edwards, because he seized the real core of Edwards' theology and deduced from it a proper anthropology. He, to Edwards' high conception of God, added a true doctrine about man. He reconciled the contradictories of Edwards' theology, as Edwards himself never could, in one sentence in the "Atonement." "Which reflects the most honor on the divine character, to contend that it was necessary for him to create millions of rational beings to hate him and every communication he makes to them to all eternity, to live in endless rebellion against him and endure inconceivable torments as long as God exists, or to suppose him able and willing to make all his rational creatures love and adore him, yield obedience to his divine law, and exist in union and happiness with himself." In a word, he saw that to save the glory and honor of God we must believe in the salvation of all his children. Edwards did not believe that the Great Absolute whom he called God could be under any obligations whatsoever to his creatures. "If God is pleased to show mercy to his haters," he says, "it is certainly fit that he should do it in a sovereign way, not acting as if in any way obliged." Ballou, on the other hand, truly conceived God as bound by his very fatherhood, and obligated to all that fatherhood requires and imposes. "To say that he did not intend good," says Ballou, "to all whom his acts concern would be limiting his goodness and an impeachment on his justice." Thus Universalism cor-

rects the gross errors of Edwardeanism and rectifies the narrow logic of the prince of logicians. American Universalists, the makers of the Winchester Profession, were the first to organize under a reconstructed Calvinism which should be consistent with reason and with itself. They insisted with passionate urgency that God, by his very act of a loving creation of the human race, had put himself under bonds to his creatures, his children, the offspring of his Spirit. They insisted that he could not be the Father of men without becoming obligated to men; that he assumed the duties of a father when he called his children into being, and by his own free act gave tacit pledge that he would do all that love would dictate for his sons and daughters. And thus they offset the sovereignty of God by the responsibility of God, his absoluteness by his love, and so took all the terror out of the theology of Calvin and of Edwards.

The world still awaits the growth of this great faith in a sovereign God, bound by his own love into a practical working power in the hearts of men. The church still needs to be brought up to the level of even Edwards' conception, that God is ruler in his own universe. Modern orthodoxy is at this disadvantage over that of the eighteenth century in that it is not sure whether God is ruler over his own subjects. Edwards and his ilk were perfectly clear. Their God ruled like a demon, but he ruled. He did not let his universe get away from him. He was working for his own glory. That was all he had in view. One of Edwards' most famous works was called "The Last End of God in the Creation," and he held that to be God's self alone. His own glory. His own happiness. And God

would see to it that this was secured, and not all the rebelliousness of his subjects could dim the lustre of his rule, a rule of justice, of power, and of glory reflected on his own name. Modern theology holds that God *intends* also the good of his creatures. But he can not secure it for them; they will not let him. He has lost control of this universe. It is a runaway cosmos, and he is powerless to keep it to the highway of the destiny he purposed for it. That is the universe as Lyman Abbott depicts it. The human will is master of the situation, and forever thwarts the will of God.

It is the joy and the glory of Universalism that it holds up to the thought of the world a God who does not abdicate his power in favor of his creature; a God who has so beset the free wills of his children with influences and with persuasions that they at last come to choose their own good and glory in his service and love; a God whose joy can only be fulfilled in the completion of the joy of his creation. Of such a masterful God Universalism may well say, using the very words of Edwards, cleared of all the old terror and antagonism they carried when he used them, "Why should a little worm think of supporting himself against an omnipotent adversary?" In the thought of the absoluteness of such a sovereign we may confidently rest our faith in man's return to God and his own blessedness.

The generations of men to whom theology now addresses itself are and always will be educated and schooled to the scientific ideal of God. They think of the First Cause as a constant Cause, upholding all things by the breath of his spirit. They think of this Power as eternal,

incessant and irresistible. They have come to think of the cosmos as a system in which order, harmony and law are universal, a system moving majestically to its appointed end. The words applied to Jehovah by James exactly fit the conception of Deity which science offers to the modern mind: "Without variableness or shadow of turning." The words which Isaiah puts into Jehovah's mouth might well be uttered by the God which science holds up to us, who might say of his decree, "It shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." It must be the aim of the theologians to square their conception of God with such an ideal as that. There can be but one purpose in the creation and but one direction in which it shall move. And men who have learned this in their schools and in their colleges will not be likely to accept any narrower and less reassuring views in their churches. In the conception of Fatherhood which is taking possession of the Christian consciousness is to come the reconciliation of the contradictions of the human and the divine will, the episode of evil and the final prevalence of good, the battles of time and the peace of the eternities. In this grand ideal the thought of sovereignty is fused with the idea of love. The absoluteness of God is wedded to the tenderness of God. The will of God is seen as the activity of the affections of God, and moves on the will of man through the affections of man. The divine persuasions are amply strong to ensure the divine success, and by processes which do not infringe on the integrity of the human freedom.

Put such a faith as this into the heart of mankind and we shall see new interest in the churches. Put such a faith

into the heart of the churches and we shall see them turning to the masses with a new interest. Orthodoxy will have to ccme back to Edwards' conviction of the sovereignty of God or cease to have any real hold on those who have learned to have faith in the cosmos and in its Infinite Ruler. Universalism will have to get a new hold upon its own cardinal doctrine or lose all chance of leadership in the practical mission work among living, thinking men. The age when the church shows a real power over the lives of men is the age in which it shows the profoundest faith in the life of God imparting itself to men. The great worker and the great warrior is the great believer in God and in his prevailing might.

It is a splendid faith which the shipbuilder shows, who takes the trees of the forest or the steel from the furnaces and builds them into a ship that he declares will stand the pounding of the waves and the hurtling of the tempest, and will float and steer and drive her way to port. But that is a finer faith which moves the heart of the navigator who takes that ship from the builder's hand and trusts his own life on her decks and his own treasures in her hold, and steers her fearlessly out, actually to try conclusions with the gales, and find a way across the field of the sea, where no keel leaves a sign for others to follow. So that is the most signal and the most vital religious faith which takes the creed of a great theology and embarks on it for a voyage to the great human utilities—the relief of the oppressed, the saving of the lost, the succor of the weak. This dear church of ours has to meet this last and decisive test of religious vitality, courage and faith. Do we believe enough in God to carry his message boldly to his children

in the firm faith that he will prosper our work and ensure its success? We say we believe in the sovereignty of God; do we believe it enough to go into the thick of any battle and risk everything "in his name"?

But if one great test of our call to live is to be our faith in the absolute God who is the absolute Love, another test, as severe and as practical, is our faith in the worth and the salvability of human nature. The doctrine that all men are to enter into the blessed life means that all are worthy of that life; that all are capable of it. It carries with it a tremendous faith in man and belief in his capacities. The most conspicuous and repellant thing about the theology of Edwards was his utter misconception of human nature and his total failure to give it its proper valuation in the scheme of things. For him man was a creature totally corrupt and incapable of any good act. The deepest root of his being was grafted in sin. He was an enemy to God, hating God, and eager to pull him from his throne. He is a viper, spitting out venom against God. His young, the little children in his homes, were "young vipers, and infinitely more hateful than vipers, and in a most miserable condition, as well as grown persons." Of course for such a being as this hell was plenty good and the wrath and hatred of God only a proper attribute of the divine mind. But we have entirely dismissed this estimate of man and give it no room in our thought. It is a horrible and blasphemous caricature of the children of the most high God. The man whom Edwards thought he saw walking about the earth as his neighbor, friend, or child, never existed save in his own diseased imagination. He was a theological fiction. Such a poor spiritual orphan,

such a starvling of virtue, such a paragon of corruption never dwelt on all the face of the earth.

So, therefore, the most radical change in theology in the past hundred years—a change wrought jointly by the larger religious view and the increasing light of science—has been the change in our conception of man. Religion, speaking in the Gospel of Jesus, sanely read now and intelligently heard, has called him the child of God. When Jesus put the universal prayer into men's lips and bade us all say "Our Father," he forever silenced the protest of those who would limit the paternity of God to the few who have become like him in spirit. Science, speaking from her new studies and brighter light, calls him the crown of the creation. The sociologist pronounces him an individual in an indivisible family, a developing soul, working off the brute inheritance which holds over from the past, a scholar under training for eternal life. This is the man that is—sinful, but not fatally corrupt; depraved, but capable of purity and rectitude; misled and stumbling and blinded, but groping after the light, seeking the right road, never content in his wanderings from home; coming up into light, not plunging into deeper darkness; on his way home to his Father's house, beginning to show gleams and flashes of angelic light in his countenance. He is not the poor, crawling worm, the venomous snake, the incarnate devil he was once deemed. The real man has been discovered. He is a son of God, a brother of Jesus the Christ, an angel in the making. He has good red blood in his veins. It is the very tide God poured into them out of his own life. He is a prince now! He will be a king by and by! Only give his Father time to train him and his Elder Brother

time to lead him up, and at last all the sons of the morning will hail him as brother and peer whom God has made a little lower than the angels and crowned with glory and honor!

Now, if we believe in such a human nature as that—and it is our frequent boast that we do—we are in duty bound to stand to our creed; and the times are certain to give us the most severe strain that such a faith and fidelity to it can sustain. We shall be summoned to prove our loyalty to our brother man by coming to his rescue when we find him in his sins—by recognizing him under a different-colored skin from our own; by acknowledging his kinship when he belongs to a different race or nation. It takes a strong faith to stand up against modern conditions, the reaction toward savagery and caste and the lust for rule, and assert the doctrine of the divinity of man! All the reviving spirit of race prejudice, of class distinctions, of international hatreds, is a challenge to the Christian doctrine of man's kinship under God and through God to all his fellowmen. The effort to crowd the negro into an estate of permanent inferiority is a flat denial of the divine in the human. So is the mad and brutal treatment of the Chinaman within our boundaries, and the Filipino in his own land. The spirit which scorns, which hates, which despises man, is a spirit of unbelief. It discredits the doctrine of the divine in man. If offers insult to God's life and image incarnate in human form. If we are to be true to our own faiths, we must be counted invariably upon the side of him whose humanity is slighted, and by this slight, whose divinity is treated with impiety. God is going to save all these people in his world—black, white and brown;

laborer and capitalist; unionist and non-unionist; rich man and poor man; degraded negroes and undeveloped Filipinos, and lazy Indians. They are not to be cast out from his prosperous creation. There is no longer, for us at least, any refuse heap of the cosmos upon which they may cast. There is not one of them that can be spared from the company of the redeemed when God counts his flocks in the great day of the consummation of all things. And so there is no excuse nor pretext for us to despise what God values, and what we ourselves profess to believe will one day flower out into the bloom of a purified life. The Universalism of the future will be counted no universalism at all unless it enter heart and soul into the work, personal, practical, particular, of rescue and of redemption for the souls and bodies of the weaker and the wicked half of society. We need a deeper faith in men, a heartier love of them as brother men, a purer reverence for them as God's men, made in his image, and meant to share his life. And here is the supreme test to which we are to come at last.

In our earliest readings of American history I suppose we all felt that the greatest peril to this land was in the days when the weak colonies lay open to the attack of savage foes, or stronger enemies from across the seas. Later came Mr. John Fiske to tell us that the "critical period of American history" occurred in the years in which they had not found one another, and discord among themselves threatened worse things than the king's soldiers. We who lived through the Civil War thought that the hardest strain. But we who have studied the land of late years must have felt that we have come to a greater, a more vital crisis, in these doubtful times in which it is still

uncertain whether we can keep America American, true to the principles on which her life was begun, to which it was rededicated when the Union was preserved. The hardest strain on our national life is to come in keeping the spirit of that life—freedom, equality, justice for all; the right to be one's self, the government of the community by the people of the community, the supremacy of the law over the mob, the open door of opportunity to every citizen alike. Can America live up to her light? That is the crucial question in the land today. It is the same question which comes to our dear church. Can we live in the rare and pure atmosphere of our own high faith? Can we achieve the trust in God and man for which it calls? Can we show the love of men, the care for their salvation, the interest in bringing them to God which our theories about them lay upon us? If the nation's flag flies only as a symbol of empire, of greed for rule and for gain, then the decline of our power is at hand. If the banner of our faith symbolizes nothing more than a theological opinion, or a desire for denominational prestige, we might as well haul it down, for it is a signal of decay. I pray that it may mean more than this; that it may rally us all for works of trust in God and trust in man; for worship and for brotherhood; for the faith which removes mountains and the love which never fails. The years will tell. May we win from them a verdict of praise. May we not be condemned to hear the dreadful sentence, "The kingdom of God shall be taken from you and be given to a nation bringing forth fruits thereof"! But may our hearts be gladdened by that cheering word, "Thou hast been faithful over a few things; I will make thee ruler over many things."

Reviewing Ministerial Ground.[1]

S. H. M'COLLESTER, D. D.

WITHIN the radius of fifty miles from our present location, we think, more Universalist ministers have been born and sent out into the world to proclaim the ultimate salvation of all souls than any other area of the same dimensions to be found in this or any other country; and we have come to realize that a land is really valuable just in proportion to the men it has produced. What would Concord be were it not for the blessings pronounced upon it by Emerson, Alcott, Thoreau and Hawthorne? What would Stratford-upon-Avon, Melrose on the Tweed, Athens near the Pireus, or Bethlehem of Judea be without the notables that they have given to the world? This is due to the fact that mind is more than matter; that the spiritual is superior to the physical.

About one hundred and fifty years ago men began to think and act whose hearts were intuitive of the love of an All-Father, and as they advanced in thought and fervor of soul they could not but proclaim a gospel of gladdest news. The world had been long waiting for these tidings. This was particularly true of Elhanan Winchester, Caleb Rich, Adam Streeter, Thomas Barnes and others; and these wrought wondrously well within our prescribed limits. One labored more or less in Warwick and Richmond, another in Westmoreland, and another in Jeffrey. This was about the time that John Murray landed upon the New Jersey shore and preached in Potter's church. While

[1]At the Winchester Centennial service, Thursday evening, October 1.

these divines were sowing precious seed as best they could throughout this region there were born within its precincts several boys destined to become valiant and famous men. They were receptive of the love of God that seemed to be permeating the very air, blossoming in the vales, and flaring on the plains and hills. Their minds could read of the love of God as portrayed in the Scriptures and the works of nature. They soon came to feel that good is greater than evil, right stronger than wrong; that joy would supplant sorrow, and that the kingdom of God would ultimately triumph over the kingdoms of this world.

Now let us by memory and mental vision call up these characters and hold them in review, that we may see them as they were, and so be stimulated to press on in faithfulness to God and man.

The first to come naturally before us is the Rev. Hosea Ballou, born 1771, whose birthplace is but a few miles eastward from this place. His was a picturesque and sunny home, smiled upon by rarest beauties of vale, hill and star. He early fell in love with his nativity, as he has often affirmed. As he grew in body he waxed strong and stronger in mind. He was fond of labor and delighted to investigate. The Bible was about the only book that he could obtain to read, and this he kept near at hand in private and public places. Searching questions while a youth kept arising in his mind, as "Why has God made me to desire the salvation of all souls?" "Can election and reprobation be true?" Through Scriptural study, prayer, reasoning and communing with nature he was led to believe in the ultimate salvation of all souls.

In the fall of 1790 he attended the New England Convention of Universalists at Oxford, Mass. In this meeting by entreaty he was induced to preach. During the discourse he related his experience as a Christian. He captured his hearers, even the ministers present, so that, as Rev. Elhanan Winchester was delivering the last sermon of the convention, the young evangelist being in the pulpit with him, he pressed the Bible, taking it from the desk, to the young man's heart, saying, "Hold to this book as the written Jehovah." Upon which Rev. Joab Young quickly rose and said, "I charge you, young brother, 'preach the word.'" Thus Hosea Ballou was consecrated to the ministry, unexpectedly and without asking for it, being nineteen years old.

For some reason the friends of Hosea Ballou as he entered the ministry were disposed to look upon him as a young Moses, who would smite the red sea of error with the rod of truth, that the people might go free. They discovered at once that he was a stockholder in the bank of original thought; that there was a close relationship between his head and heart; that the former thought and felt, and the latter felt and thought. Lamartine has said: "There are certain men that nature has endowed with distinct privileges. They do not aspire but they mount by an irresistible force from the sole superiority of specific ascendency." Thus it was with Hosea Ballou, rising to preeminence in spite of himself. Star after star may dim; stone after stone may crumble to dust; kings and warriors may be forgotten; but so long as human hearts shall pant for the love of God and pray for the salvation of the human race, the name of Hosea Ballou will be held

in memory's treasury where moth and rust do not corrupt, but love and gratitude brighten through the ages.

A few weeks previous to his departure from the earth I saw him as he rose amidst a vast throng of jubilant hearts in Boylston Hall, in Boston, to respond at a May festival of Universalists to the toast, "Our Denominational Fathers." There he was, six feet tall, head crowned with silver, cheeks flushed with rose-tints, form finely proportioned and erect, his head well balanced; he looked as though he was fully ripe to go hence, being eighty-one years old. As he began to speak his voice was clear and strong, his gestures graceful, his statements forceful and logical, his head and heart were united in the effort. He soon repeated the passage, telling how "a handful of corn fell in the earth on the tops of the mountains, the fruit thereof shake like Lebanon and fill the valleys." As he finished the reading his face shone like a branch of stars, and he said, "I have lived to see this Scripture fulfilled. The few kernels of spiritual corn that were cast into the soil of our Mount Zion took root and so grew as to be yielding already sixty and a hundred fold." In substance he continued, "Fifty years ago he little dreamed that his mortal eye would ever behold what he sees today and on many other occasions, proving to him that millions of hearts were embracing and cherishing the Fatherhood of God, the Sonship of Christ and the brotherhood of man. His great concern was that his brethren should live their blessed faith, and then they would speedily convert the world to its acceptance." For twenty minutes this venerable divine spoke with the tongue of a Cicero and the logic of Paul, causing all hearts to burn with gratitude and respond

with a loud "Amen" as he sat down. The following month, while he was preparing to attend a Universalist state convention, he was suddenly and happily translated, having finished his course and gained the victory.

His life will bear scrutinizing, for he lived the doctrine he taught. It required a great man to invent and promulgate successfully Calvinism, and it demanded a great man to prove its falsity by the Scriptures, reason and nature. Hosea Ballou did do this and did pave the way for the overthrow of the doctrine of endless woe and prove the positiveness of full punishment of every sin committed.

It is a great privilege to visit the birthplace of Martin Luther at Eisleben, who was brave enough to tear off the monkish cowl, go to the diet of Worms, teach justification by faith and works, and plead for freedom of conscience. True men esteem it a great blessing to visit the little church of Frederic W. Robertson at Brighton, England, in which he preached so many masterly sermons, and stand by his grave, on whose tablet his many friends have placed, "We have lost him as a man, but gained him as a spirit." So it must be our joy to visit the birthplace of Hosea Ballou, and his grave in Mount Auburn, for the life he lived, the doctrine he taught and the riches he has bequeathed to the world.

In 1782 Sebastian Streeter came into this world at Monroe, Mass., and not long after this, his father moved his family to Chesterfield, N. H. Here, in 1791, Russell Streeter was born. Subsequently the family moved to Swanzey, where the boys mentioned were brought up on a farm, learning to know what hard work meant. They

were bright youths and eager to learn. They made the most possible out of the public school in their district, and became readers of about all the books they could obtain. Sebastian was straight and tall, temperament active, eye sharp and dark. The neighbors were wont to say of him, "a handsome youth." Russell was more stocky, of sandy complexion, having a blue eye, and full of vim. The leisure hours of these boys were devoted to study and reading, so as they increased in years they were enlarged in knowledge. In the last part of their teens they took up teaching and made it a success. At his majority Sebastian decided upon studying law. At this period Universalism seemed to be in the very air of this region. The father of these sons became imbued with it and so did the boys. Sebastian was induced to talk upon it on a Sunday in the schoolhouse in what is now East Swanzey. It was crowded full of curious listeners. He had so prepared himself as to surprise the people with his knowledge of the new faith, and his eloquence so captured them that he was urged by his father and others to leave the law and devote himself to preaching the Gospel, which he soon decided to do. While preparing he felt forced to preach enough to pay his own way. This he did to the great satisfaction of his friends and the people to whom he ministered. He soon had calls to preach in Vermont, Maine and Massachusetts, and after several settlements he was settled in Boston, where he remained as preacher and pastor for thirty-four years, and died there at eighty-four years of age, having lived and proved himself a worthy disciple of the Master. As I was wont to see him in his last years upon earth, I could but admire the form, the face and the man, and

could readily understand why he had been a favorite preacher at conventions and public meetings, and why he should have been called upon to marry more couples and attend more funerals than any other preacher of Boston before or since his time. He had the power of making others feel easy in his presence, causing them to depart from him with pleasant memories. He achieved a great work for our church, and went to his rest full of years, bearing with him rich treasures to be used in heaven.

Russell was not so even in his makeup as his brother, but in some respects was more gifted and overpowering. He was apt and witty. Not unfrequently he would so mix pathos with humor that the hearer would hardly know whether to weep or laugh. One minute he would appeal to heaven in a manner to lift his hearers into the higher regions, and the next minute, with compressed lips and flashing eyes, he would denounce some heresy or doctrine that smelt of sulphurous fumes, making you wonder how anybody could believe such nonsense. And then with sweeping eloquence would laud faith, hope and charity. At times he preached tremendous sermons, and then again he would fall below high water mark. He did not rise to heavenly activities till he had passed the line of four score years.

Samuel C. Loveland was born in Gilsum in 1787, somewhat more than a score of miles from Winchester. He was by nature serious, persistant and bound to succeed. He had an insatiable desire for knowledge. He early came to feel that man with the help of God must largely depend upon himself for an education. So he early formed the habit of self-application, making the most possible out of spare time. It was not long before he

had a good knowledge of English, Latin, Greek, French, German and other languages. Through his study of the Scriptures he was brought to believe in the restitution of all men, and so entered the ministry to proclaim this truth. He was ordained to his calling at Westmoreland in 1814, during a convention. He received the appellation, out of respect, "the walking dictionary," for he was accustomed to walk to his appointments, were they not more than forty miles away, and while he was doing this he was studying, either preparing his sermon or translating some foreign language into English. As I listened to his preaching, it was plain, instructive and stimulating. He might well be styled at his maturity a man of universal acquirements. Because of his much learning many young men desirous of entering the ministry studied with him, and were led to love and honor him as a cultured minister and instructor. His name ranks high on the roll of the Universalist Church.

Less than forty miles from the center of our circle, in Lempster, was reared another son, though feeble in body, till he arrived to manhood. He revelled in the hills, valleys, lakes and forests of his nativity. While he enjoyed fair academic training, he was largely a self-made man, becoming so learned as to be an eminent instructor in an academy and in college. This man was no other than Rev. Dr. A. A. Miner, LL.D. What a bright and shining light he was as a preacher, pastor, theologian, reformer, and president of Tufts College! In his prime he was one of the deepest and boldest thinkers, bravest and most eloquent speakers in America. He dared to publish his convictions, But few wanted to face him as an opponent. With his

knowledge of men, with his logic and theology, he was all-overpowering in speech and argument. He was tall, slim, straight, surmounted with a thoughtful face, expressive eye and broad and high forehead. In form, voice, manner and speech he resembled Gladstone. He was a terse, vivid and graphic writer. He must be placed among the greatest preachers that America has produced. When he died, all who knew him lamented. Miss Frances Willard wrote of him upon his death, "Every phase of that modern movement which seeks to enthrone the spirit of Christ in the customs of society and the laws of the land has suffered an irreparable loss. His truest emblem is the oak which stretches out its roots as the foundation of a wide coronal of leaves and is at once the steadiest and most hospitable of trees, a great sheltering nature that gives repose to all that dwells beneath its peaceful shade." Dr. Lorimer said of him, "He was a grand, kingly man in his presence, in his spirit, in his self-sacrifice, in his work, in his life and in his death. He was fearless as the sun, tender as the moon, and terrible as an army with banners. He stood for righteousness in the name of truth and the Lord Jesus Christ."

About twenty miles to the westward, in Vermont, is the town of Guilford—hilly and broken into lowlands and highlands. It has been noted for its farming interests, but still more for producing good men and women. Here, in 1796, originated Rev. Dr. Hosea Ballou, 2d, born of Baptist parents, and early trained with other children after the strictest manner in keeping with the religious views of their parents. He was schooled as best the times would allow. When but nineteen he was converted to Univer-

salism, devoting himself strenuously to the study of the Bible and all other books that would help him in seeking the truth. He studied Latin and Greek till he could read these languages readily, and so be greatly helped in his study of ecclesiastical history, which he mastered as but few have ever done. In due time he was ordained as a minister of the Gospel; held a settlement in Stafford, Conn., afterward in Roxbury, and then in Medford, Mass. He came to be regarded as a sound and learned preacher, not given to display in the pulpit, but to imparting much knowledge and wisdom. He was every whit a thorough man and a rare scholar in certain departments of learning. So he was sought to edit the Universalist Expositor, and afterward the Quarterly, which under his guidance and pen came to be a periodical of learning and authority. At length he published a most valuable work, entitled "History of Ancient Universalism," which was the outcome of patient research and erudite scholarship. He clearly showed that Universalism is no new doctrine, but as old as Christianity itself. Because of his scholarship Harvard University conferred upon him the degree of Doctor of Divinity. As Tufts College was about to open, he was the man sought above all others as its first president. In this office he not only showed that his knowledge was general but specific in many directions. He was an honor to the college. His mild and loving spirit and tact to impart knowledge won for him the esteem of the faithful who came under his charge. He was a Christian scholar without reproach. It may truthfully be said of him in the language of the poet:

> His thoughts were as a pyramid up-piled,
> On whose fair top an angel sat and smiled,
> Yet in his heart was he a simple child.

Hosea Ballou, 2d, had two brothers, Levi and William, who followed in his footsteps, becoming able and successful preachers of Universalism. They were scholarly and naturally strong moral and spiritual men. By their fruits they published themselves as most worthy preachers and pastors. As they passed up higher they left no spot or blemish on their characters or ministry.

Hosea Faxon Ballou, son of Father Ballou, started in this world at Dana, Mass., in 1799. He was long settled in Wilmington, Vt., where he made his name famous as a man and a preacher. He asserted in word and deed that his father had no sympathy whatever in what was termed the "Death and Glory" idea. He held his pastorate to extreme old age, finally passing away loved and honored by all who knew him. Rev. Massena B. Ballou, another son of Dana, was born in 1800, and departed this life well known for his good works. Rev. David Ballou, from ten years of age was raised in Richmond and did honor to the name he bore. Rev. Moses Ballou, D. D., his son, was born in Monson, Mass., in 1811. He became a distinguished clergyman, and was regarded as one of our most brainy men and was settled pastor over some of our largest churches. He was quick-witted and sharp in repartee. He surely was about all Ballou.

Amory Dwight Mayo came into this world in Warwick, Mass., in 1833. He has worked in our ranks and in those of the Unitarians. He has been noted as an eloquent preacher and elegant rhetorician. He is still living, and devoting himself to educational work in the South with a success which has commanded national attention.

Rev. Asa Wheaton, born in Richmond in 1794, was a

nephew of Father Ballou. He is reported to have been a good preacher and pastor. Rev. Zebulon Streeter, who presided on the occasion when the Winchester Profession of Faith was adopted, may have belonged to Richmond, for before he entered the ministry, in 1776, he went from Richmond as a brave soldier to repel the British from Canada.

As we proceed we find that I. D. Williamson, D. D., though born in Pomfret, Vt., in 1807, entered upon his ministry in and about Alstead in this state. In the course of events he became one of our greatest preachers. He was firm and strong in build, with a large and fine-shaped head set upon broad shoulders. He was quick to see and ready to understand. His rhetoric was clear and his logic unyielding. His sermons were not lengthy, but full of meat. He was a deep reasoner and of a philosophical mind. As a man I knew him to be warm-hearted and full of good cheer, even after his body had become weak from disease. His faith and trust in God as the Father of all souls were unfailing helps all through his life, blossoming out in fullness as he passed into the fadeless light, leaving a memory redolent with sweetness and Christian fortitude. He did a superb work for his church and humanity.

Rev. Dr. Lucius R. Paige, born in Hardwick, Mass., became our great biblical scholar, and left to our church a grand life. His Commentary on the New Testament ranks among the best and highest for scholarship and accuracy. Thomas Jefferson Sawyer, originating at Reading, Vt., in 1804, was a marked boy and became a distinguished scholar and preacher. Though his birthplace is a few miles beyond our range, yet he comes within it, as he prepared for the ministry in this region. At length he

was settled in New York City as an able and eloquent preacher. By and by he was placed at the head of Clinton Liberal Institute, and afterward became dean of the theological school of Tufts College. He was in his prime a splendid specimen of a man in all respects, preserving himself the same noble character till he was summoned on high at the age of ninety-three years.

Rev. Dolphus Skinner, D. D., and his brother Warren, were sons of Westmoreland, born in 1800 and 1803. They were descendants of honorable stock, becoming stalwart and popular preachers. They studied with Father Loveland in their preparation for the ministry. As I saw them in advanced years and heard them speak in public meetings, I was made to feel that they were noble and efficient workers in the spread of the truth. They were heavily laden with good works as they went up higher. To Warren while living in Westmoreland was given a gifted son, Rev. C. A. Skinner, who is at present one of our ablest and most gifted Nestors in the ministry, who long since made himself deserving of the doctorate, and upon whom some of our colleges should hasten to bestow the honor for the sake of honor.

Then Otis A. Skinner, D. D., was born in Vermont, but came forth as a minister from Langdon, some thirty miles from this center. He was a student of Father Loveland, and was christened by not a few, "the handsome minister." Surely outwardly he was such, but could not have been such had it not been for handsomeness within. He was a settled preacher in Boston for many years, beloved and highly honored. From the Warren Street church he was called to the Orchard Street church, New York City.

He was largely instrumental in raising the first $100,000 to establish Tufts College, and afterward became the president of Lombard University, Galesburg, Ill. He earned high honors in his long and faithful ministry.

If Richmond can not boast of being first-class in growing corn, it can in producing ministers, for she gave to our denomination, in 1788, David Pickering, who accomplished a deal of good for our cause in a long and faithful ministry. Though Rev. Caleb Rich was not born within its limits, but in Sutton, Mass., in 1750, yet he was settled for some time in Warwick, just on the border of Richmond, and worked more or less within its precincts, doing an immense amount of good in presenting the truth so as to enlighten the people. He was settled in Warwick about the time that Father Murray arrived in America.

Returning to Westmoreland we find that, in 1803, Rev. Josiah Britton had his birth there, who became a useful and true expounder of our faith; and later Rev. Jotham Paine and Rev. Lee M'Collester, D. D., had their ingress to this life in this goodly town, standing, perhaps, next to Winchester in notableness of liberal Christian work.

Revs. Lemuel and John H. Willis came in their early years to reside in Westmoreland. Their father was made a convert to Universalism by Rev. Elhanan Winchester; and the sons were students of Rev. S. C. Loveland. Lemuel, I know from personal experience always preached well, and held important settlements in our Zion. John was usually very enthusiastic in the pulpit, and by spells preached great sermons.

Revs. Joseph and William N. Barber, if they were not

born in Alstead, they were brought up there, the former opening his eyes upon the mortal in 1801 and the latter some years afterward. Joseph first prepared himself to practice medicine, but later of his own accord gave his attention and devotion to the ministry. It was said of him in his preaching that he was like a four-ox team hitched to a plow, moving everything that came in his way, leaving a clean track behind him. He was a grand man and an excellent minister. William, perhaps, was more pleasing in the pulpit and graceful in delivery. They were both excellent men and honored preachers.

The Marvins, Rev. Levi C., born in 1808, and Josiah, in 1817, in Alstead, were of superior stock. The first, after he was fitted for the ministry, went West, where he spent his life in the Master's service, while Josiah labored in this vicinity and in the West and in the East. His last settlement was in Nashua, N. H.

Another town within our range, and formerly of Cheshire county, is Lempster, the birthplace of A. A. Miner, previously mentioned, and of the Spauldings, Asa and Willard, S. A. Parker, Carlos Wilcox, George Severence, Hiram Beckwith, Tracy Spencer, Lucius Spencer, making nine Universalist ministers of rare talent emanating from this retired town. Asa Spaulding quickly ran his race, being called to higher service, but he lived here long enough to prove himself a loyal man and a good preacher. Willard held several important settlements. He was a man of intensely earnest convictions, yet tender as a child. When at his best he was grand indeed. His oratory was peculiar to himself, producing at times a powerful effect upon his hearers. He was made a Doctor of

Divinity by Buchtel College during his residence in Cincinnati. Rev. S. A. Parker spent most of his useful life in Vermont, being popular and fondly loved by throngs of friends. He enriched by his ministry many souls on earth, and thereby was able to bear a rich character to the redeemed on high.

Rev. Judson Fisher, of Walpole, was born in 1824. He became a strong and scholarly preacher, laboring for many years in this vicinity. The others named were marked men in their way, especially Carlos Wilcox and Lucius Spencer.

Rev. Edwin Davis honored Marlboro by being born in it in 1821. He fitted for the ministry under William N. Barber and Rev. Charles Woodhouse. I well knew him to be of a saintly character, a good minister, and one that enriched the world by being in it. He had several settlements in this county, and afterward preached in West Acton, Canton and Rockport, Mass. He was secretary for many years of the State Convention of Massachusetts and also secretary of the Fellowship Committee of that body. While he never made any display in whatever position he was placed, he did live a great, good life.

Rev. L. J. Fletcher, D. D., was born in Langdon in 1818. He came into this world with a good physique and a strong mind. He became a fine scholar, an excellent teacher and a great preacher. He was a cogent reasoner, a ready debater and an elegant writer. His ideas at times were so expressed as to remind us of pictures painted on glass, which are to be admired from both sides. He had a classical face and forehead. In his happiest efforts in the pulpit he would often take his listeners to the top of

Pisgah, whence they could view the promised land. He was the author of several of our best Sunday School books. He loved children and understood their wants and was able to enthuse them with ambition to become scholars and devout Christians.

Stoddard in 1819 gave our church a son by the name of William Wallace Wilson, who became a worthy preacher. His ministry was confined mostly to Massachusetts.

Peterboro comes within our circle, and she produced for our church two ministers, Solomon Laws and John Wallace. The first was born in 1806 and the latter in 1784. The first was a graduate of Dartmouth College, ranking well as a general scholar and especially high in mathematics.

Jaffrey early produced a good minister by the name of Thomas Barnes, who, with Adam Streeter and Caleb Rich, became earnest and talented preachers even before they ever saw Father Murray. Mr. Barnes often footed it from Jaffrey to Richmond to hear the Gospel dispensed by Rev. Mr. Rich; and after he himself was consecrated to the ministry he preached for some time as an itinerant in the Bay State, and at length went to Maine, spending the remainder of his mortal life there, and came to be widely known as Father Barnes. His name there now is the synonym of the true Christian. Before he passed to the higher life he was regarded as an attractive preacher and a devout Christian.

Rev. Dr. William S. Balch hailed, by birth in 1806, from Andover, Vt., but used to preach more or less in our county, and married his wife in Winchester. He was an eminent preacher, traveler, lecturer, and book-maker. He

filled most acceptably for years some of the leading pulpits of the land. In person he was tall and strong; his countenance was mild, benignant and thoughtful; he was wont to infuse his soul into his voice and gesture. At times in his discoursing he would electrify his spellbound hearers with a spontaneous burst of eloquence—now he fills their eyes with tears and of a sudden makes them to glisten with sunshine. He had no patience with that doctrine that makes Christ pay the penalty for all the sins of a guilty world. He declared that every sinner must suffer his just punishment for every sin committed, either in this world or the world to come. Mr. Balch raised the funds to establish the theological school at Canton, N. Y.

Another stanch and cultured minister of our church was Giles Bailey, born at Acworth in 1815. He meant business from the beginning to the end of his mortal career. He quarried deep and found much gold and many precious stones, which he presented to our church. His sermons and editorials were not still-born; they had open eyes, wide-awake minds and beating hearts. He struck long and valiantly for the redemption of man. As he went out of this world he left a trail of radiant glory behind him.

In Orange, Mass., some twenty miles to the south of us, Jonathan E. Forrester, D. D., was born in 1826, and Sumner Ellis, D. D., in 1828. Both were my schoolmates under L. J. Fletcher and John S. Lee. The first hurried into the ministry, perhaps from the fact that he was gifted in speech. He held several important charges in his ministry. He became an able speaker, and was at one time much sought after as a lyceum lecturer. While he commanded good salaries, he never was disposed to lay aside

any means for a season of want, so when his health failed he had naught to support him; but as he was a high Mason and had lectured much before the craft, he was graciously remembered. He was a natural orator and an imposing man. But Dr. Ellis was fine in form, mind and heart, a charming soul all through life. He was a many-sided man; he was acquainted with many books, yet really read but few. The Bible was first with him. He found no other poet to surpass David; no other logician to excel Paul, and no other teacher to equal Christ. He loved Emerson; delighted in Goethe, Shakespeare, Tennyson and Whittier. He revelled in church history and general literature. You read his carefully prepared sermons and you find naught that you would have struck out. The volume of discourses, "Faith and Righteousness," published since his departure, are crowded with meat and spiritual life. His volume of essays entitled "At His Best" is a classic long to live and be read. His little volume, "Hints to Preachers," contains many gems from his own pen, lustrous and beautiful and helpful. His "Life of Dr. Chapin" is a grand biography of a grand man. If his was not a long life, it was a full one, Christian, scholarly and refined. He was able to show himself to advantage among scholars. While he was an evolutionist, he was as well a revelationist. He loved everybody and lived for all souls, and has taken all in affection home with him to heaven, bidding his throngs of friends left behind, "Come up higher." The name of Sumner Ellis is the synonym of great goodness, of the Christian scholar and of a successful believer and worker in the Universalist Church.

To the southwest across the Connecticut river in the

town of Vernon, Vt., was born in 1820, John S. Lee, D. D., LL. D. He had an insatiable desire to obtain a thorough education. To this end he worked and at length became fitted for Amherst College, graduating from it in 1845, and soon took charge of Mount Cæsar Seminary as principal, being the third denominational school started in our church. He taught and preached here for four terms; when not teaching, while settled in Swanzey, he was pursuing a course of theology under Dr. Hosea Ballou, 2d. In the fall of 1847 he took charge of a new school in West Brattleboro, which became widely known as Melrose Seminary. Here he had a large and popular school. At length he was induced to go to Lebanon, N. H., taking the principalship of Lebanon Liberal Institute. From this place he changed to South Woodstock, Vt., having supervision of the Green Mountain Liberal Institute for some seven years, when he went to Canton, N. Y., to teach and fit students for college, anticipating the founding of St. Lawrence University. When the latter was established he became a professor in it, serving for some years as president, holding his professorship for thirty-four years, or so long as he lived. During this period he made a tour abroad, going as far as through the Holy Land. On his return he wrote and published two volumes, entitled "Nature and Art in the Old World," and "Sacred Cities." He married a gifted and superior woman and they became the parents of two daughters and three sons, all graduating from college. One son is professor in Bowdoin College; another, John Clarence, D. D., is pastor of the Church of the Restoration in Philadelphia, and another professor in Johns Hopkins University. One of the daugh-

ters has become very proficient in music and the other as an artist.

Dr. Lee was a persistent worker and bound to make his a useful life. In this he was eminently successful. Probably he has had as much, if not more, to do in preparing young men for the ministry of our church as any other one man. He has been a devoted and Christian scholar in our denominational ranks. His character has been spotless and his life such as to be worthy of imitation. At the ripe age of eighty-two, he was translated with great mental and moral riches to heaven, bequeathing to our church and the world a good name.

Russell A. Ballou, a native of Monroe, Mass., was one of the students under Dr. Lee at Brattleboro, clear-minded, long-sighted, with many talents, fitting him to become successful in almost any calling he might accept. After his academic studies were finished he pursued a theological course with Hosea Ballou, 2d, and entered the ministry, settling in Bridgewater, Mass., where he achieved an excellent name. In the course of some years he purchased the Gospel Banner, becoming editor and publisher of that paper, keeping it a denominational weekly of a high order, having a wide circulation. Here he labored for many years, achieving for church and state grand results. He loved our cause and did what he could for its welfare.

William W. Hayward was born in Hancock within our realm and wrought for some time in Keene, having settlements in Vermont, New Hampshire and Massachusetts. He was a man of quick sympathies, an earnest temperance worker and an attractive speaker. He wrote a history of his native town. Eri Garfield was a son of Langdon

county, starting on his mortal career in 1805. Preparing for our ministry he was first settled in Bethel, Vt., and at length went West, where he preached and labored as a faithful follower of the divine Master and went to his rest in advanced years at Jefferson, Wis., full of hope and satisfying trust.

There may possibly be others of the translated, whom we have not mentioned. But it has been our aim to recall and recount all the sainted ministers of our faith, who originated within the area examined.

We have a coterie of old and young ministers still active in the Master's vineyard, doing grand service in the spread of the Gospel, who had their origin within the prescribed limits. Rev. Dr. James Shrigley, having already experienced ninety-one summers, and yet is enjoying very good health and preaching in word and deed every day of his life. He is the oldest Universalist minister now remaining on earth. Verily, he is the Nestor of our church today. He has always been known as a Christian gentleman. He has had settlements in Baltimore, Reading, Pa., Richmond, Va., and Philadelphia, where he still resides. He was born in England and moved to Putney, Vt., when quite young. There he was converted to Universalism and studied for the ministry in Brattleboro, close by his home. He preached in this vicinity for some years with popular acceptance until he was called to Baltimore to take charge of one of our largest churches. With great pleasure we can rightfully claim him as one of the gifted ones of the region that has been so prolific in producing builders in our church. Then we have Lee S. McCollester, of Detroit, where he has been settled for fourteen years

and lifted a debt of some $30,000, and made our church there one of the most influential in the city. Frederic Clarence Priest, now settled in Chicago, doing an excellent work, originated in Winchester. Rev. Emma Bailey, who has been one of our most successful women preachers, came into this world in Wilmington, Vt. She has had several truly successful settlements. Harry Enos Rouiliard and B. D. Bowen were born in Hinsdale and are proving themselves faithful ministers in the Master's service. Rev. Myron Lewis Cutler originated in Springfield, Vt., and has been settled in East Jaffrey for sixteen years, doing an excellent service for God and man. Claremont comes within our prescribed limits, which has furnished our church with Rev. Isabella S. Macduff, who has achieved, and is accomplishing a noble work in Berlin, N. H., in reviving our church there, and in being instrumental in converting a dilapidated place of worship into a convenient and attractive church edifice. While she was missionary in this state she won laurels for her ability, tact and strenuous efforts in behalf of the young in our church. Rev. H. A. Philbrook also hailed from this town, and has made himself known throughout New England as a genial man and an able preacher. Rev. Simon Goodenough, now doing loyal service in California, is a worthy minister of the Gospel. He originated in Brattleboro, Vt. Rev. Merrill C. Ward, now pastor at Ashmount, Mass., was born in Guilford, Vt. Rev. Dwight A. Ball, a native of Athens, Vt., is proving himself a worthy and successful preacher. His heart is in the right place and his head is bound to seek and know the truth.

After this survey, and recalling the ministers pro-

duced in this region, can we well refrain from feeling that it is deserving to be honored as the Palestine of our church; the Ashuelot river as our Jordan and Winchester as our New Jerusalem, overtopped with Olivet, Tabor and Pisgah? As we see these characters and realize somewhat the work that they have done in helping to establish the Father's kingdom on earth, however, much we may admire these vales, plains, hills, rivers, forests, birds and stars, do they not pale into dimness when contrasted with the throngs of valiant Christian soldiers that opened their eyes, as they started in this world, upon these scenes and then went forth opening their own spiritual sight by the help of God and then those of others, to see the over-soul of the Father and the all-brotherhood of man?

With Hosea Ballou as the pióneer and captain, can we help believing that the circuit examined has sent forth more ministers of the liberal faith than any other section of the same area of our whole country, or even of the whole world? Take the Ballous, the Streeters, Skinners, Loveland, Williamson, Miner and others and where are their equals to be found, in interpreting the Scriptures, the works of nature and the powers of the human soul? Have they not so thought and so taught as to have effected a radical religious change for the better throughout Christendom? Though it was often said at the beginning of their labors that they did not believe in any hell, and so were opening wide the door of heaven to let in all the wicked, we have come to understand that their doctrine teaches that it is impossible for the sinner to escape his deserved punishment, or the righteous man to fail of his just reward; these will be inevitably experienced in

this, or the world to come. They discovered that love is the all-embracing attribute of God and the universal attribute of humanity. This is really what rules in earth and heaven. They discovered this to be the peculiarity of Christianity. Love then being the central governing principle in the natural and spiritual realms, its final achievement must be somewhere and some time the rescue of all souls. They felt that just this is what Christianity, and no other religion does, and, therefore deserves to be promulgated throughout the world. They looked to Christ as their leader and the model by which to measure their soul-endeavors. As the sculptor works with mallet and chisel in hand, turning every now and then to the pattern to correct his thought and guide his efforts, so did they turn to Christ as more than man, yet less than God, to help draw souls to the Father. He was in their mind and heart an evergrowing ideal of moral beauty. As the painter's ideal always advances with his mental attainment and is certain to keep ahead of him, so this central figure of Christianity was ever leading them forward. As one height was gained another was brought to view, becoming more and more fascinating, because of the newness and mystery connected with it. So this inexplicable marvel of Christ, this advanced and evergrowing one, became the Saviour of men on earth, and is to reign in heaven till every knee shall bow and every tongue confess Christ to be the Saviour of the world. This view makes life progressive and immortality a fact, because there will be something new to learn forever and ever; Christ all the while being the unattainable leader, yet the nearest and dearest friend of man.

The noble characters to whom we have referred, and multitudes of others of our Zion, have so interpreted the atonement of Christ as to render him through his suffering and death, because these were greater, more than martyr, or tenderest parent in saving the lost. No other has been so great a leader by his power of personal love in drawing souls away from the most fascinating passions and enticing sins. Christ has opened up the secret of the human heart and exhibited it as no other great religious teacher has ever done. Confucius, with his conspicuous morality and clinging to the good; Brahma, in his tenacious grasp of the spiritual; Buddha, in his unflinching search for virtue; Pantheism, with its recognition of deity in everything; these all have fallen infinitely short of reaching the Christ-heights. None of these have struck the key-note of humanity. Science asserts that every material thing is pitched to some musical key, so that he who can detect it, may sound its chord and control it. Our sainted ministers whom we knew while on earth believed that Christ had struck the key-note to humanity and by his touch and sweet strains countless numbers are marching to his divine music and are to keep step to it, not only till they are saved from sinning, but through the aeons of eternity. He has lighted up such a flame of love as will consume all self-love, that the love of God may be all and in all.

The lesson of this review, or reminiscence, is that through the teachings of God, Christ, prophet, apostle, our translated and the living, we may so love our faith as to live it and do our best to advance it, and thus hasten the kingdom of God on earth, thereby so developing souls

as to have them well fitted upon leaving the mortal to enter upon immortality.

NOTE BY THE EDITOR.—This important and valuable paper must not be allowed to pass into history without a record of the distinguished author, who is himself one of the products of the famous territory described, and one of our most able, cultivated and successful clergymen. The Editor takes the responsibility of inserting in this note an outline of Dr. McCollester's useful career, mainly based on a sketch in an Encyclopedia of American Biography:

Sullivan Holman McCollester, clergyman, educator, author, lecturer, was born in Marlborough, N. H., in 1826. He received a liberal education and the degrees of A. B. and A. M. from Norwich University, Vt., and D. D. from St. Lawrence University, Canton, N. Y. He took a theological course in Harvard Divinity School and in 1853 he was ordained a Universalist minister. About this time he entered upon the educational work and was principal of different academies in New Hampshire and was superintendent of public schools in that state for four years. After this he was called to Maine where he was principal for nine years of Westbrook Seminary. He was also settled for four years over the Universalist church in Nashua, N. H. After this charge he became the first President of Buchtel College, Akron, Ohio, where he remained for six years, doing splendid service in establishing that institution and making it ready for a useful future.

Dr. McCollester has visited Europe five times, and has traveled extensively in different parts of this country, Mexico, the West Indies, and South America. He has been an extensive writer in periodicals of the church and in newspapers, and is the author of several interesting volumes, "After Thoughts of Foreign Travel," "'Round the Globe in Old and New Paths," "Babylon and Nineveh through American Eyes," "Mexico, Modern and Ancient," etc.

He has been instrumental in organizing four different churches and in building four church edifices. In the Indian summer of his days he is still active in preaching and superintending schools and looking after his home, the beautiful "Mapleside," at Marlborough, in the native soil of his fathers.

SPEAKERS AT THE CENTENNIAL—III.

ELMER H. CAPEN.—AT WASHINGTON.

JOHN VANNEVER. HENRY B. METCALF. RICHARD EDDY.

Universalism in the Layman's Life.[1]

HON. HOSEA W. PARKER.

THIS is historic ground where we are now assembled. While one hundred years is only a "speck on the dial of time" when applied to the history of a church or a religious denomination, it is a long period. The mind naturally runs back over this period, and we note the wonderful change that has taken place in every department of life. It is true that the same hills and valleys are here that met the eye of our fathers who assembled on that memorable occasion when the Profession of Faith was adopted by the New England Convention of Universalists. But the convention did more than to adopt a Profession of Faith, although this act was perhaps the most important and far-reaching of anything that transpired. The members of that Convention met under circumstances that required the greatest wisdom, the greatest forbearance, and the wisest action. They and their brethren had been persecuted for opinion's sake throughout New England for years, and in no place more than in New Hampshire, but they not only had faith, but they had courage. That wonderful address which that Convention sent out to their brethren in New Hampshire has rarely been equaled. In its force it reminds one of the Declaration of Independence, and it has a good deal of the Spirit of 1776. The immediate occasion for this address was the case of Chris-

[1]Address at Winchester, Thursday, October 1.

topher Erskine, of Claremont. Erskine was an avowed Universalist, and in 1799 had been taxed to support the Congregational church of that town. He declined to pay the tax, and was consequently arrested. The case was carried from court to court, and although finally defeated on technical grounds, the case was taken up all over the state by Universalists, and some of the adjoining states and made common cause, and became one of the most important subjects considered at the Winchester Convention. The case was decided against Erskine on the ground that the Universalists were not a distinct religious sect, differing in their church government from the Congregationalists; hence they were liable to be taxed as Congregationalists. The question of religious belief was not considered by the courts.

Dr. Eddy tells us that it is often claimed that this case of Erskine's was the moving cause that brought forth the Profession of Faith which was adopted, but this he thinks is erroneous, because a committee was appointed at the session of the New England Convention of Universalists held the year previous to the Winchester Convention to present articles of belief. Whatever may be the fact, it is true that there were delegates present at this Convention representing Mr. Erskine, and this case was then fully discussed and very largely influenced its action.

This address was the moving cause of the action of the New Hampshire legislature, in the year 1805, when the Universalists were recognized as an independent and distinct sect of Christians, and no longer subject to be taxed for the support of a religion which was not in harmony with their religious opinion.

The Declaration of Independence gave the people freedom and independence, and the action of the Winchester Convention gave religious liberty to the people of our state.

Chief Justice Doe in later years in reviewing this opinion of the court in the Erskine case does not endorse that opinion. If this question could be considered to-day under the same legal conditions, there is no doubt but that Judge Doe's views would be endorsed. Erskine was only one of many laymen in New England who stood up in those days and entered their protest against this persecution and against the doctrine of taxation without representation.

With the clergy of that day there were a large number of active, influential laymen ready to make almost any sacrifice for the cause they held so sacred. Hosea Ballou, Walter Ferriss, and others of that day to my mind were as much inspired as some of the prophets of old. Hosea Ballou was indeed a prophet, not only this, but he was a philosopher. Some one has said that "Father Ballou broke the backbone of Calvinism in New England." I look back upon those early days of our church, and to my mind these fathers were to the religious world what Washington, Jefferson and Adams were to the republic. It required as much courage and faith on the part of the founders of the Universalist church as it did for the fathers of the republic to take their stand for freedom and independence.

I have great respect—almost veneration—for the fathers and mothers of our church. They have left to us and to the world a glorious heritage. While we all realize

that great changes have been wrought in the religious thought of men, and that many of the doctrines of the early times have been discarded, still these men laid the foundation strong and deep, and the superstructure justly commands the admiration of the religious world.

Do we fully appreciate this priceless heritage? Do we fully rise to the granduer of these blessings? Can we say or do too much in honor of the great work they so nobly commenced and committed to our care and keeping?

It is said that the Universalism of today differs very much from the Universalism of Murray and Ballou, but this difference, if it exists, applies more fully to the practical side of life than to the theological side of our faith. We are more and more giving up theological controversies and dogma, and emphasizing the importance of character building. People today care very little as to the school in which a man is trained. They are more and more looking to the life and character of the individual and the fruit he bears. Ours is intensely a practical age. Profession counts for but little when a man is weighed in the balance.

What, then, is Universalism as applied to the layman's life and to the business affairs of life? Is it not dealing justly, and "doing unto others as you would that they should do unto you?" Is it any less than in all our work to recognize the brotherhood of the entire human family? Can business be conducted in any other way? Ask any truly successful business man and he will tell you that the key-note to his success is faith and confidence in his business associates. The secular calling of the business man when properly adjusted to the affairs of

life and to the highest and best service of his fellow men is as much a sacred calling as any. The test is for what purpose and to what end are we working? If any man, minister or layman, is in his work for what he alone can get out of it, with no just idea of serving his fellow men, then both alike are failures. The Christian spirit is the spirit that serves others, and it is just as sacred in one place as in another.

Here is where laymen make a great mistake. The prevailing opinion among men in business is that the store, the shop, and the offices are no places for the exercise of the Christian spirit; that the only place to find that is in the church. No class of men can have a monopoly of the Christian spirit. The layman when engaged in the secular affairs of life can and should keep this principle constantly in mind. Then his is truly a divine mission. If he has the fundamental principle of our faith is his heart, to-wit: "The fatherhood of God and the brotherhood of man," so that his life and conduct are in harmony with this broad thought, then indeed has he reached that high place of Christian life and character which was taught by the Master. This is religion in business, and it is the kind of religion that must control the affairs of men, of states, and nations. When any nation departs from this principle, it is going in the wrong direction. The golden rule is the only guide for nations, as well as individuals. Are we as a people and as a nation adhering to this rule in all of our relations with all foreign powers, and with the people in the distant islands of the sea?

Go into the great marts of trade, among the whole-

sale merchants of Boston and New York, there you will find this principle operating, and, to a greater extent than ever before; faith and confidence in the honor and integrity of the business man. Business would be paralyzed in a day were any other principle dominant in the affairs of man. There are many exceptions to this rule, but they do not change the principle.

As we contemplate the evolutionary processes which have brought the physical universe up to its present condition, and realize that these processes are still going on, we wonder at the mighty works of the Infinite Creator. Not only this, but when we behold man, a child of God, starting low down in the order of creation, and coming up through the ages to a higher and still higher plane of existence, through this principle of evolution, and we swing the telescope of our vision on and still on into the great future which lies outstretched before us, well may we exclaim with the poet that there is

> "One God, one law, one element,
> And one far-off divine event,
> To which the whole creation moves."

This inspiring thought, this universal thought, moves us to grander living and grander achievement here on earth, so that when we pass on to that "undiscovered country from whose bourne no traveller returns" we shall be the better prepared to take up the work there which the Father would have us do.

The laity of the Universalist church have been loyal in the past and will be in the future. They have paid their money freely to support the church, to endow our colleges, and to advance the cause of truth, and this they will continue to do in the future. The clergy must

remember that ours is a progressive religion, that the times demand the best culture and the best thought. The Gospel must be preached in a manner so as to come home to the heart. It must be preached in the simplest way possible, stripped of all ecclesiastical forms, and by personal appeal interest and instruct the people. All admit the necessity, and as we look about us and see how little interest is given to religious instruction and how meager are the results, is it not pretty evident that our methods are in some degree at fault? Must there not be more personal contact with the people, more interest shown directly in the welfare of this class? The laity are not theologians, but they recognize the importance of an educated ministry. Still, what they want is the spirit of theology infused into the practical affairs of life. Some of us like to hear the old doctrines preached in all their vigor, but the masses today demand something else.

What, then, is the demand of the times? We can see at a glance that the masses are not reached in any direct way by the church. If they don't go to the church, must not the church go to them? The important question is, how? Go into our churches and you find practically the same conditions that have existed for half a century. Is it not possible to improve this condition of things?

I have recently seen it stated that there are in the United States at least one hundred and fifty different religious sects. Go into almost any of our smaller towns in New England and you there find from two to six different churches or denominations. You will find, as a rule, that they are all struggling to keep themselves alive, and very many find it difficult to even exist. Their numbers are

comparatively small, and the clergyman who ministers to the spiritual wants of his people is very poorly paid and often finds it difficult to obtain the necessaries of life. These clergymen, as a rule, are cultivated gentlemen, and are faithful in their work.

I can assert what I believe to be strictly true, and I am not a stranger to these facts: that, as a class, there are no more earnest, hard-working and conscientious citizens than our clergy. You will also find in these communities that about one-fourth of the Protestant people here in educated New England attend church.

Now, the question arises: Is this state of things what is demanded? Can't the conditions be improved? We have seen this condition of things for many years, and do we find much, if any, improvement? In all of these churches almost every conceivable device that a vivid imagination can bring into use is resorted to to replenish the church treasury and keep the church alive.

Occasionally some delinquent clerical brother breaks away from the old fold and says he can not fully subscribe to all of the ordinances and doctrines as taught by the fathers of that church, and, if he is of consequence enough, he is tried for heresy, and, if found guilty, he usually goes across the street or moves to some other place and opens up business at the new stand, oftentimes with greater success than before. Oftentimes if this kind of a clergyman is regarded as a very bright star in the religious horizon, he can break away when he pleases, and his church, for prudential reasons, will permit him to preach and teach as seemeth to him good, regardless of creeds and doctrines.

Again, when we take a more comprehensive view of

almost all of our churches and consider the toil and sacrifice that they have been making, and ask ourselves what the harvest has been, and what it is to be in the future if the same conditions are to obtain instead of the rich fruitage of a true Christian life, can we expect anything more than a barren waste? The old revival meeting which used to be the means of gathering in the new converts is out of date, and the reapers from this source seem to be few. It may be considered very presumptuous for a layman to undertake the task of marking out a different line of action, but it seems to me we need a religion that will do something for men and women here and now. Such a religion was taught by the Great Teacher. Is there any sound reason why all of these many sects should not cooperate and take the necessary steps with a union of hearts to make men better and consequently happier?

Whether or not "the whale swallowed Jonah," or "Joshua commanded the sun to stand still" are questions that do not give laymen the least concern. They are wholly unable to get any help by dwelling upon these and kindred topics, and life is too short and too earnest for anyone to dwell upon them.

The old notion that you must make haste to save your soul for the hereafter, and the supreme selfishness accompanying this theory, is fast giving way to that other and better doctrine of trying to do something for somebody else here and now. It may be true that we need more revivals, but they are revivals that come from right living, right thinking and right doing. Henry Ward Beecher once said that the only orthodoxy that God cares anything about is the orthodoxy that makes men better. Can't we

do something for a revival that will breathe into men the thought of doing something for humanity without always thinking of our church and ourselves? Can we not open up our churches on a broader platform than ever before so as to reach the masses? The meetings held on Boston common by the Unitarians some time since is, in my judgment, a step in the right direction. Such movements accomplish a purpose that the church thus far has failed to accomplish.

Yes, keep up the churches, but at the same time in some way bring them within the reach and means of everybody and not keep them for the select few, and that select few growing more and more select every year. Is it not our duty in truth and in fact to carry the Gospel to the people in their homes and in the shop; not only this, but such a gospel as will give them joy and peace? Open the churches, not one day in a week, but every day, so that "the poor and weary pilgrim travelling from afar" may for a few moments walk in and offer up his adorations to the true and living God. Make our churches homes where the weary may find rest to his soul. Let the liberal Christian take the initiative, if necessary, in this work of Christian love. If our efforts are met with the combined opposition of other denominations, this is no reason why the work should stop; but if we press on, those who do not attend church anywhere will be attracted to our standard. They will see that the spirit that animates us is the right spirit; that true Christian fellowship is behind the movement, and it will eventually succeed, as all great movements succeed when founded upon truth and justice.

If the Master should come among us today, do you think

he would commence his work by counting up the number of new converts in some particular church, or would he countenance the cold, selfish indifference often seen in our churches? Would he not more likely say, "Go out into the highways and byways and relieve the distressed, minister to the poor, and comfort the needy?" One thing is certain, we are moving on in about the same line that our fathers did, but do we not find more of selfishness, more of greed, and more of indifference? Some of us attend church once in seven days, and there our religious work begins and ends, and it seems to me that the time has come when all denominations of religious worshipers must see that the church does not accomplish its full mission. It is too often a kind of clubhouse with a steple on it where our particular friends or set meet and make themselves comfortable. It is true, others can come in if they desire, but do they meet with that cordiality and sympathy and helpfulness which gives them strength and induces them to come again? Do they find much to help them or to make life brighter and better? They used to be told by other churches to flee from the wrath to come, and they fled. Standing here today and realizing the fact that for two centuries and more here in New England the church has been open, the clergy have been earnest and eloquent in preaching the gospel, and religious institutions have been established everywhere, missionaries of every name and kind have been doing their work, and still the world goes rushing on and a large majority of our people give little or no thought to the higher and better things of life, and the question often comes to us, how can we make religion an active, living, working force, not in the church, but in daily life?

The people want the true bread of life, and until they can get something better than can be found in many churches they will continue to be skeptical and stay away. There is already a widespread skepticism among business men, and this condition has been intensified by the selfishness and exclusiveness of the church and church members. These men, as a rule, are open to any and all influences that elevate the race. They are always ready to assist a brother in a material way, and often come nearer to the spirit of the "golden rule" and the teachings of Jesus than many who make loud professions and long prayers. They despise cant and hypocrisy. Such men will not be trifled with. They do not attend church because they feel that they are turned away without being helped.

It was in harmony with the thought I am trying to express that the great Parliament of Religions met at Chicago during the Columbian Exposition. Here, upon the same platform, met every shade of religious thought, and there were the representatives of every doctrine on the face of the civilized globe, and the representatives of some sections that we are apt to denominate uncivilized were in truth nearer the spirit of true religion than some of us who think we are entirely fit to walk the golden streets of the New Jerusalem. Sectarianism found no place here, but religious co-operation was the watchword and brotherly love the spirit of that great congress.

If the best and most influential representatives of all religions could thus unite, why can not the same spirit manifest itself here in proud and cultivated New England? Why not tear down these sectarian walls and let in God's sunlight so that religion shall have a higher and truer meaning?

"Through the harsh voices of our day
A low, sweet prelude finds its way;
Through clouds of doubt and creeds of fear,
A light is breaking, calm and clear.

"From land to land the greeting flows,
From eye to eye the signals run,
From heart to heart the bright hope glows;
The seekers of the Light are one.

"One in the freedom of the truth,
One in the joys of paths untrod,
One in the soul's perennial youth,
One in the larger thought of God."

I am a firm believer in the Christian church and what it should stand for, but when church members place themselves above the people and, in the spirit of the Pharisee, draw themselves away from the world and say, "I am more holy than thou," and any contact with you will soil my sacred robes—then I can only say that the true spirit of Christianity is not there, and such church members need to be converted before they become true followers of the Master.

Kant defines religion to be "a recognition of all our duties as divine commands." In other words, we should recognize the existence of God in all our avocations in life. No religion is worthy of the name that does not rest upon this as a fundamental truth, but anchored to this truth we can safely go forth to meet life's duties and responsibilities. Doubtless religion in some form existed ages before history records the fact. If we today can bring ourselves up to a realizing sense of the existence of an all-wise God whose nature is love, and have a consciousness of this truth in all of our relations with our fellow men, we shall have made a long advance in carrying religion to the people and into business life.

Are we fully alive to this truth? Do we not too often falter and give way to our doubts and fears? Is it not true that we need more faith in a few fundamental truths?

I am aware that we are often told that the mission of the liberal churches has been accomplished. I agree that in part it has been accomplished, but only in part. The sharp theological controversies of the past wherein the harsh doctrines of the evangelical churches were controverted have so far harmonized these conflicting elements that today in point of doctrine in many instances they are all united; but a still greater work is before us in bringing all these elements into some organized form so that all can work together, as well as believe together.

All of the best literature of our time is inspired by this principle. Who can read such a book as James Lane Allen's "Reign of Law" and not feel that real progress is being made?

It is well for churches and for individuals to pause in the rush and turmoil of life and not only review the past, but look forward and see if they are moving in the right direction and planning wisely for the future. There may be those who think and believe that, inasmuch as a great change has taken place in the religious thought of our time there is no longer any necessity for the work of the Universalist Church to continue. Some have said that other churches have taken up our banner and are carrying it forward to greater triumphs than we ourselves can hope to accomplish.

If the question were simply one of religious belief and the teaching of dogmatic theology, then there might

be some force and reason in this statement. But when we realize that our religious system is much more than all this, and one to be carried into the practical, everyday affairs of life; that it should enter into the vital questions of state and nation, and should permeate the innermost recesses of the heart, and fill the life of its possessor with its divine influence; then we begin to see that such a religious system should never cease its operations until man is brought up to that high standard of life and character which was set by the Maker.

The Universalist Church has had a proud history, not only as an organized religious body, but it has set in motion great truths that are destined to revolutionize the religious thought of the world and elevate and purify the life and character of mankind.

The Universalist Church has a right to claim this and kindred doctrines in a peculiar sense as its own, and, while we hail with joy the widespread influence that they are exerting in other churches, we should in no sense lower the standard of our order or permit it to trail in the dust. Our fathers have left us too precious a legacy to be thrown away or entrusted to other hands.

Somebody is going to preach and teach these great truths the coming years. This progressive age demands it, and future generations will demand it, and who is better qualified to stand as sentinels on the outposts than our own preachers and teachers; and what church is better fitted to stand as the representative of this higher and better thought than our own? Unless the denominations that are now trying to modify their creeds make more progress than they have done, the work certainly can not be passed over to them.

With charity toward all branches of the Christian church, we should not only maintain our own organizations, but we should continue to proclaim the distinctive doctrines of the Universalist Church. Our pathway lies open to view, and without wavering, let us walk therein. Notwithstanding all I have said, the world is growing better, and the time is at hand when we should make an onward movement.

What, then, is the "outlook"? Never better, if we are true as a church to the great work committed to our care, and it is well to meet again and renew our allegiance and our faith to a church whose great work is just begun.

DECEASED WINCHESTER PIONEERS.

DANIEL T. SABIN.

WILLIAM RIXFORD.

ALVIN W. BALL.

OSMER WILLIS.

EDWARD ALEXANDER.

History of the Winchester Church.[1]

MISS J. GRACE ALEXANDER.

THE subject assigned to me, "The Winchester Church for One Hundred Years," I find to be somewhat difficult, as the ancient records are very imperfect and as my own memory hardly goes back a hundred years. I can only refer to the few records I have been able to find for the truthfulness and accuracy of this paper.

History says preparatory to the settlement of the town in 1733, one of the conditions in the grant given by the General Court of Massachusetts was, that within three years after the confirmation of the grant the grantees should build a convenient house for the public worship of God and settle a learned and orthodox minister. In 1764 Caleb Alexander and John Alexander each deeded to the town certain tracts of land to be used as "commonage." The provision in each of the deeds was that no building of any description except a meeting-house should be built upon this land, and in case of any violation of the terms of these deeds, this land should revert to the Alexander heirs.

The house wherein we now worship was built in 1794, and is the third building erected in the town for public worship, and was known for many years as the "New Town Meeting-House." It stands upon a part of the land deeded by said Caleb and John Alexander. From the early settlement until the year 1816 the Orthodox Congregational

[1]Reprinted from the Universalist Leader, Boston, September 5, 1903.

or "Standing Order," as it was sometimes called, was the established church. Its ministers were called by the town and dismissed by the town in open town-meeting. The salary was paid from the public funds, as all other demands against the town were paid. But the leaven of a broader faith was working and a difference of opinion upon religious subjects was developed. It was felt by many a grievous wrong to suffer taxation to support opinions repugnant to their own, and in 1804 a protest, signed by 128 voters of the town, was spread upon the records. The town conceded the injustice of the custom, and in 1810 it was voted to divide the use of the meeting-house according to valuation, and give each denomination represented its proportion. This gave the use of the building to the Universalists one Sunday in four. This arrangement continued until 1815, when the town refused to settle a new pastor and also voted that the Congregational Society be incorporated; and by this act town and church affairs were separated.

In 1805 the Methodists commenced to build a church for themselves, which was never completed; but in 1826 they finished a building which was in use for sixteen years, or until they erected the church now in use. The Congregationalists, being placed in the same position in regard to the use of the "town meeting-house" as the Methodists and Universalists, vacated the building and held meetings in the hall of the schoolhouse, near by, until 1834, when they built the church now occupied by them. Thus, in the words of another, the Universalists saved the body, retaining the meeting-house; the Congregationalists took charge of the spirit, retaining the church organization and rec-

ords, while the Methodists were left to provide both the body and the spirit in building their own house and making their own records. The course of true religion did not run altogether smooth in those days, for we read of one pastor who was dismissed for his Tory principles, and another who, having outgrown the bigotry of the past, a past that had placed an armed officer of the law at the meeting-house door, whose duty it was to arrest every person passing, except when on an errand of extreme mercy, and compel them to listen to the prescribed theology; this pastor, believing in a better way to reach the hearts of his hearers, too, was dismissed, charged, in the words of one of his successors, with having pursued such a course that the spirituality of the church had nearly departed; but the good pastor's works lived and his memory is today honored by the beautiful window in the rear of our own pulpit.

That the Universalist faith was alive in the hearts of our fathers we can not question, even before the year 1803, when our General Convention held its memorable session within these walls. Father Ballou preached occasionally in this place in his early ministry. The General Convention has met four times in this town: first, the third Wednesday in September, 1796; second, September 20, 21 and 22, 1803; third, September 14, 1813; fourth, Wednesday and Thursday, September 16 and 17, 1829, at which session the late Dr. Thomas J. Sawyer was ordained on the afternoon of Thursday, at the last service of the convention. The record says Father Ballou of course preached the sermon. He always preached the last sermon on these occasions. Rev. Joshua Flagg offered the ordaining prayer. Rev. Russell Streeter delivered the Scriptures, and Dr. Bal-

lou gave the right hand of fellowship. Rev. Timothy Bigelow resided and preached here for four years from 1810. He also preached at Keene, Swanzey and Warwick, Mass. Robert Bartlett preached, about 1825, eighteen Sundays, receiving in those moneyless times his board and $13 in cash, and is reported to have said it was all the preaching was worth.

Under date of March 16, 1839, we find this entry: "No record of any Universalist Society can be found till the adoption of a constitution by the Universalists of Winchester and vicinity, at West Winchester, Oct. 11, 1828." Rev. W. S. Balch was minister at the time of this organization. We do find a record that in 1831 the First Universal Restitution Church of Christ was organized, with preamble, confession and covenant, and numbering twenty-three recorded members. Its deacons were Benedict Saben and Elisha Rich. These records continued until 1833. Afterward, under Rev. Thompson Barron, a new confession was adopted in 1843; these records also are missing. In 1839, dissatisfaction having arisen on the part of some members, the constitution of 1828 was disannulled, and March 16, 1839, a business meeting was called at the Inn of William Follett for the purpose of forming a new society, at which time a committee consisting of Samuel Graves, Abram Paige and Robert Turner was appointed to draft a new constitution. The record of this meeting is signed "Marshall Kingman, secretary." From this time on the annual business meetings seem to have been held regularly, and for a number of years they were held at Follett's Inn, and the names of Robert Turner, Luke Bennett, John G. Capron, William Alexander, Darius Peterson, Osmer Willis

and Edward Alexander, with others, are prominent; while Marshall Kingman, S. P. Fairbanks, J. S. Hunt, Abijah Eddy, John Cook, Jr., and Luther Cheney were the faithful clerks, all of whom have passed on into the future life.

That some attention was paid to uprightness and morality in those days we do not question, as, under date of March 23, 1839, we read the following:

"On motion of John G. Capron, the following resolution was read and adopted: 'Whereas, profanity and intemperance, two great yet not uncommon evils in our community, being in direct contravention to the pure principle of Universalism, and detrimental to its advancement among men,

" 'Resolved, That we, the members of the First Universalist Society of Winchester, N. H., will use our best endeavors, by precept and example, to persuade all those with whom we associate to abstain from these vices.' "

Also that there was discipline in the rules, for under date of February 1, 1840, we find an entry, "voted that Amos Chase be expelled from this society." What grievous wrong Brother Chase had committed we know not, but have faith to believe long ere this he has been convinced of the folly of wrong-doing and, like the prodigal of old, returned to the fold.

In 1834 Rev. Freeman Loving is given as representing the society. In 1837 the society "voted to hire Bro. Stillman Clark to preach with us for the sum of $375, and give him four Sundays to himself." In 1839 Rev. Abram Paige preached; in 1840 "voted to employ Rev. Charles Woodhouse to supply the preached gospel." Most of these services must have been held at West Winchester, now

Ashuelot, in the hall given by one Stephen Hawkins for the use of the Universalists. Mr. Hawkins also gave a wood-lot to be used in the support of preaching, and land for the cemetery at Ashuelot. It seemed that preaching was held these years from one-fourth to one-half of the time. In March, 1839, a bill of $3.00 was paid for the use of district No. 3 schoolhouse hall, showing the partial change of meeting to Winchester Center. In 1841-42 a successful movement was made to contract with the town for the finishing of the upper part of the "New Town Meeting House" for a place of worship. It was finished and dedicated June 8, 1842.

In February, 1842, Rev. Thompson Barron was engaged for three years, and he was here ordained in that year, closing his labors in August, 1845. There are some still living who remember the prosperity enjoyed by the society under Mr. Barron's pastorate. Rev. J. W. Ford became pastor the closing month of 1845 and continued nearly four years, and it was said of him "that his every-day walk was so good that in his opponent's judgment he did more hurt out of the pulpit than in." In 1851 Rev. B. V. Stevenson was employed; Rev. A. Abbott was secured in 1853 and continued two years. Brother Abbott was the first pastor of whom we have any personal recollections. After Mr. Abbott came Rev. Orren Perkins, from 1856 to 1860. Then came the dark days of the society, for until 1868 we had no settled pastor and the church was closed, with only occasional supplies. In 1868 the town raised the building and repaired the town hall; the corners beside the tower were filled out and, after much controversy and many meetings, the society accepted of the

repairs. In 1868-9 Rev. Increase S. Lincoln, Unitarian, was pastor; in 1871-2 Rev. Theo. L. Dean; in 1874, Rev. E. S. Foster; in 1877, Revs. Mr. and Mrs. J. B. Tabor. In July and August of the years 1879 and 1880 Rev. Willard C. Selleck, then a student at Canton Theological School, supplied. In 1881-2 Rev. A. A. Rice was settled at Hinsdale and Winchester, followed by Rev. E. A. Read in 1884. In 1888 Rev. D. L. Fisher supplied the two parishes; after Mr. Fisher Rev. Walter A. Tuttle was with us until January, 1892; then Rev. I. P. Quimby for a few months; after Mr. Quimby, Rev. James H. Little for five years. Then Rev. Judson P. Marvin from November 1, 1899, until April, 1903, which brings us to our present pastorate with Rev. Clarence J. Harris, commencing June 1, 1902.

Thus it seems as a flock we have had many shepherds, but it must be remembered the years have also been many. Our material gain on the whole has been important; the improvement in our house of worship has been marked. We well remember the high pulpit with stairs at each side; the crimson curtain in the rear and the inscription above, "All nations whom thou hast made shall come and worship before thee, O Lord," (Psalms lxxxvi, 9), selected by Mr. Barron, which our childhood eyes read and reread so many times during the long hours of morning and afternoon service, when a minister could not earn his wages unless he delivered two sermons. The pulpit and side scrolls I have been told came from the old School street church, of Boston, having been in use there. At the time of Rev. E. S. Foster's ministrations the audience-room was repaired, the pulpit cut down and other improvements

made. Also through Mr. Foster's endeavors, the state legislature passed an act changing the name of the organization from the First Universalist Society to the First Universalist Parish of Winchester. During the pastorate of Rev. D. L. Fisher extensive repairs were made at an expense of some $2,200, besides the memorial windows, which were all given by generous friends. These expenses were promptley met without any burden of debt. The committee in charge were C. W. Scott, George H. Allen, Jasper A. Gale and Charles St. Clair, and the work was well and faithfully done.

This was a vital time in the history of the parish, as more or less difference of opinion existed, and at times it seemed as if harmony could never prevail. I can not refrain from a tribute to the worth and memory of the late Daniel T. Saben, whose steady hand, level head and generous heart did so much at this time of need. All was complete at last, and Thursday and Friday, June 13 and 14, 1889, a service of rededication was held.

In all the financial problems of our church life the Ladies' Society has been an active member. Oh! the suppers that have been given, the entertainments planned and executed, the fairs that have been held, giving hours and days of weariness, sleepless nights of planning, and tired bodies in executing, all for the sake of keeping the doors of our church open and our bills promptly met. All honor to the noble women who have been so faithful to the trust. All hail to the day when some other, better, way may be devised whereby the good work may go on with fewer suppers to meet financial obligations, and a better, quicker way to reach the pocketbooks of all who are receiving un-

told benefits from our churches, but who fail to acknowledge it in a businesslike way.

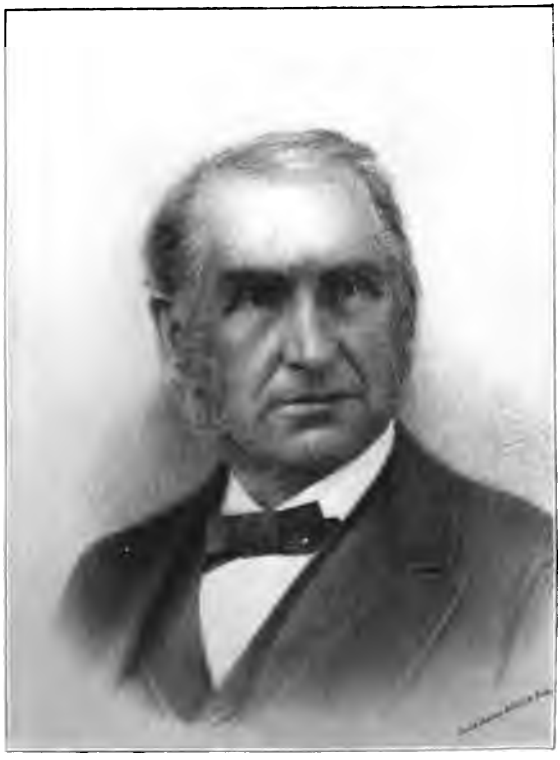
Our parish never received any bequests until 1899, after the death of the Hon. Edward C. Thayer, of Keene, when Mrs. Thayer and Miss Margaret C. Chapin (now Mrs. Bazley) carried out an expressed wish of Mr. Thayer and gave the parish $5,000 to be known as the Julia B. Thayer fund, the interest of this fund to be used for current expenses.

In April, 1900, the young people of the parish organized an aid society for the express purpose of raising funds to purchase a pipe organ, to be given as a memorial commemorating the centennial of the adoption of the Profession of Faith, in our church at the General Convention, September 22, 1803. Mrs. J. P. Marvin was the first president of this society; and in December, 1902, the organ was purchased of the Estey Organ Company, of Brattleboro, Vt. For many years in the early days of the parish a pipe organ, purchased of the town and built in 1798 by Henry Pratt, a native of Winchester, was in use. This organ is still owned by the society, and has been removed to the public library building for safe keeping.

January 1, 1903, the parish took a deed of the property on the hill in the rear of the church, known as the John Cook, Jr., place, for a parsonage, the Ladies' Society assuming a debt of $1,900 upon the same. So much for the material progress of our church life. Can we measure the spiritual in like ratio? The Young People's Christian Union came to fill a great need in our church life throughout the land. This church, too, fell into line, and under the careful guidance of Rev. W. A. Tuttle, our

Y. P. C. U. came into existence. We have earnest, devoted members, true to the motto of the Union, "For Christ and his church."

The place whereon we stand is sacred, hallowed with the memories of our own kith and kin who did all in their power to support the faith we represent. It is also sacred with the associations and memories of the many good men and true who have proclaimed the gospel from this pulpit. Doubtless the oldest living minister who ever conducted religious service in this church is Rev. James Shrigley, D. D., now residing in Philadelphia, who still keeps a live interest in our prosperity, and who held a service here in 1836. Under the care of most of our pastors our church roll has increased; many have passed on; some, alas, have fallen out by the way. We are banded together as followers of the Man of Nazareth, whose name we take. May we be faithful. We honor the record of our fathers, who faced the problem when it needed genuine courage to be called a Universalist. Then discipline was rigid, and exchange of Christian courtesy between liberals and so-called evangelicals was unknown. Now better things prevail, and Christian fellowship and good will are the rule. May we do our part to continue this. May we prove by our works and faith we are in earnest, and fill our place in this community, of which there is great need.



REV. W. S. BALCH,
WINCHESTER PASTOR, 1828.

Before and After Winchester.[1]

REV. J. A. STONER.

THE introduction of Universalism into that part of our land once known as the "Far West" was never planned. No accredited missionary of the New England Convention accompanied the hardy settlers who fought their way into the western country at the close of the Revolutionary War. That our faith was carried there no one need doubt. Ours has been a pioneer church and our people have been pioneers in every great reform. It was but natural, therefore, that they should share in the toil of opening up a new country, founding new cities and establishing new institutions.

The Treaty of Paris left the youthful republic in possession of a vast unsettled region lying between the Allegheny Mountains and the Mississippi River. By right of charter, granted in colonial times, several of the states extended their boundaries over the larger part of this territory. The feeling was prevalent that these lands should be disposed of for the common welfare. Virginia set the example, and in 1784, ceded to the United States all the land which she claimed northwest of the Ohio River. Connecticut and New York soon followed the lead of Virginia, making possible that career of expansion that promises to Americanize the world.

As early as 1785 General James M. Varnum formed the project of settling the Northwest, and proposed the

[1]Address at the Rome City (Ind.) Commemorative Service September 2, 1903, with the original title, "Penetrating the Wilderness."

founding of a city at the mouth of the Muskingum River. The following year eleven men met at the "Bunch of Grapes Tavern," in Boston, and organized the Ohio Company. General Varnum was elected President, and Major Sargent, Secretary. Rev. Manasseh Cutler was elected agent, and instructed to proceed to New York and petition Congress for the sale of 1,500,000 acres of land to the Ohio Company, and the enactment of such laws as would secure adequate home government for the Northwest Territory. Dr. Cutler was entirely successful and the result was the sale of land to the Ohio Company, and the passage of the now famous Ordinance of 1787. Of this Daniel Webster once said: "I doubt whether any one single law, ancient or modern, has produced effects of a more marked, and lasting distinct character."

Two articles of this ordinance only demand our attention in this paper. Article 3 reads: "Religion, morality, and knowledge, being necessary to good government and the happiness of mankind, schools and the means of education shall forever be encouraged." Article 5 forbids human slavery. In the light of these articles is to be read the wonderful history of the great Northwest. The first company of settlers, numbering forty-seven, under the command of General Rufus Putnam, reached Ohio, April 7th, 1788. The flood of emigration that almost immediately followed exceeded all expectation. Not less than 20,000 persons sought homes in the wilderness the first year. These pioneers were subjected to almost incredible hardships. Roads were bridle-paths through the dense forests. There were no bridges or ferries, and because of the great hazard in transportation, the new settlers could

take with them to their new homes only such articles as were absolutely necessary to a life in the wilderness. Notwithstanding this limitation, every pack contained, in addition to the customary outfit, a Bible, an almanac and a few volumes most valued to the owner. What these latter were can only be inferred from knowing the character and the religious attitude of the several emigrants.

General James Mitchell Varnum had been a resident of East Greenwich, Rhode Island. He was one of the most eminent lawyers and distinguished orators in the colonies. He commanded the Rhode Island Brigade during the early period of the War for Independence. He was a friend of Rev. John Murray, and doubtless it was due to his influence that Murray received the appointment of chaplain in the Revolutionary Army. General Varnum was by appointment one of the judges of the new territory, but was able to serve but a short time when he was taken sick and was advised to seek a warmer climate. On his way down the Ohio he grew rapidly worse and died at the Falls. A letter written to his wife a short time before his departure is filled with tender affection, and breathes a most devout Christian spirit.

Capt. Winthrop Sargent, the efficient and energetic Secretary of the Ohio Company and the Adjutant to the first Governor of the Northwest Territory, General St. Clair, was a native of Gloucester, Mass., and was a member of that numerous Sargent family, "almost all of whom," Mrs. Murray informs us, "had embraced the truth as it is in Jesus; and their attachment to John Murray was proportioned to their zeal." Winthrop Sargent was a prominent factor in the government of the Northwest

Territory. He took part in the unfortunate campaign of 1791, and was wounded in St. Clair's defeat. He served also as Adjutant to General Wayne in 1794. Sargent was delegated to establish a civil government at Vincennes in 1790. In this delicate task he acquitted himself to the entire satisfaction of the people, and received a testimonial drawn up by a committee of officers. In 1788 he removed to Natchez, having been appointed Governor of the Mississippi Territory. Other early settlers at Marietta, known to be of the Universalist faith, were Col. Joseph Barker, father of Frances Dana Barker, famous in her day as an active worker in the temperance, anti-slavery and woman's rights movements; and Aaron Waldo Putman, ancestor of the Universalist families of that name now residents in Washington County, Ohio. There were doubtless other Universalists among the members of the Ohio Company than those whose names we have given. That such men could entertain so precious a faith as Universalism and not make it known is inconceiveable. We may rightfully infer that they were evangelical Universalists, and that in their slender stock of books were to be found a few advocating the great doctrine of the world's salvation; and that these were loaned and re-loaned until worn to shreds.

The settlement of the lands between the Miami rivers began in 1788. Among the pioneers of this region were many men whose descendants have been prominent in later times in the affairs of the Universalist Church. Among the number we may note the names of Ludlow, Armstrong, Perin, Durham, Buckingham, Snider, Baldwin, Cary and Laboyteau.

The pioneers of every age are men of marked independence of character and are seldom slaves to either old customs or old opinions. Books, therefore, became our early missionaries to the Northwest. What were they? Let us look into their faces. There was printed at Germantown, Pa., in the year 1753, a work entitled "The Everlasting Gospel, commanded to be preached by Jesus Christ unto all Creatures." The author of this work, according to the title page, was Paul Seigvolck. This, however, was but a pen-name. The author's real name was George Klein Nicolai, a learned Lutheran minister, who wrote in German. A translation was made into English by John Sower, and the work was issued by Christopher Sower, who was a well-known printer of Pennsylvania as far back as the early part of the eighteenth century. Sower was the friend of Dr. George De Benneville, the first known preacher of universal restitution in this country. De Benneville had spent eighteen years in Germany, where he preached extensively, meanwhile pursuing his studies; and it was at his request, no doubt, that the translation of the "Everlasting Gospel" was made. Another work published in the same year at Germantown is entitled: "The Fatal Consequences of the Unscriptural Doctrine of Predestination and Reprobation, written in High Dutch by M. K."

"The Everlasting Gospel" was a book widely read in the colonies. Elhanan Winchester mentions having met with a copy of it in 1778 at the house of a friend in South Carolina. The following year a physician from Virginia came to live in Winchester's Carolina parish, bringing with him a copy of the book. Through its agency Mr.

Winchester became a convert to Universalism, a preacher of its doctrines, and popular writer in its defense. Winchester's first publication was "The Outcasts Comforted," a sermon preached in the University of Philadelphia in 1782 and directed to the members of the Baptist church who had rejected him for holding the "Doctrine of the Final Restoration of All Things." The famous "Dialogues between a Minister and his Friend" were first published in London, in 1792. This was a successful book and passed through many editions, both in England and in America. Mr. Winchester in "Sketches of his Life" speaks of Stonehouse's "Restitution of All Things" as a learned work, which he read with care, and whose arguments, reasoning, and scripture proof seemed to him to be entirely satisfactory. An edition of "The Everlasting Gospel" was reprinted for the editor, Elhanan Winchester, at London in 1792. Another edition of the same book was gotten out in Cincinnati, in 1815, by John Jenkinson, who professes to have received "consolation and information (from the comments) and explanations contained therein," and who claims that he was induced to republish it with "the hope that it might have the same effect on the minds of all serious enquirers after the knowledge of the Truth contained in the Sacred Scriptures." The editor informs us that the author's preface had, through "time and abuse," been lost, which he suggests need not in the least derogate from the merits of the work. It is apparent that the publisher did not have the title at hand, for he does not reprint verbatim and besides he mis-spells Siegvolck. The little volume is now before us. The leather binding is much worn, and the pages time stained;

but the print is still clear and easily read. If this little book could reveal to us the story of its eventful career it could no doubt tell of long journeys up and down the land, passing from hand to hand, proclaiming in its mute way, to all who would read, as the editor truly says, "the love, mercy and justice of God in sending his beloved Son to suffer for the universal restoration of a lost world."

The early history of Universalism in this country is a record of a warfare which taxed to the utmost its devoted adherents. Universal salvation was the most constant theme presented in our pulpits, and the subject of most frequent controversy. It does not follow, however, that all literary efforts of our people, in this early period, was confined to controversial subjects. Mrs. Judith Sargent Murray, wife of the Rev. John Murray, contributed to the Massachusetts Magazine during the years 1793-1796 a series of articles over the assumed name of "Constantia." These productions, with large additions, were printed in book form in 1798. They fill three modest sized volumes and are attractively bound in mottled leather. The title given them is "The Gleaner, a Miscellaneous Production." They number an even hundred, and are written after the style of Addison's Spectator, which was a very popular book in that day. Religious questions were studiously avoided by the author, and political themes mildly handled. Four consecutive numbers of the third volume constitute a defense of the "Rights of Women." The author tells us that these were intended to be supplementary to one which she had contributed to a periodical some years before, under the title, "The Equality of the Sexes." Mr. Lockwood tells us in his recent book, "The

New Harmony Communities," that Miss Frances Wright was the first woman in America to advocate "equal rights" for her sex. The honor, if aught be due, belongs to the wife of our John Murray, who had pioneered the way for this reform thirty-five years before the appearance in America of the "adorable Fanny." Mrs. Murray's popularity is attested by the fact that 800 or more subscribers had been obtained for her "Gleaner" before the date of publication. The list which is appended to the last volume includes the names of many persons distinguished in American history. It is a significant fact that a number of the subscribers were residents of the then far away territory of the Northwest. The list of these is as follows: Capt. W. H. Harrison; Mrs. Harrison; Maj. I. S. Gano; T. Goudy, Esq., Atty. at Law; Mrs. Sara Goudy, 2 copies; Mr. George Gerdin; T. Gibson, Esq.; Mrs. Charlotte C. Ludlow, 2 copies; Maj. J. M. Lovell, U. S. Army; C. Smith, Judge Advocate U. S. Army; Capt. B. Shamburgh, Mrs. Eliza Sellman, and Mrs. Eliza Symms. The latter was undoubtedly the wife of Judge Cleves Symms, and hence the great grandmother of the late Benjamin Harrison.

By the year 1821 there had been formed in Northern Ohio two associations and a number of societies. Rev. Timothy Bigelow reports to the "Christian Intelligencer" of Portland, Maine (1822), the "addition of ten preachers within one year; viz., three from the Baptists, two from the Methodists, two from the Christians, and three from the Universalist societies." That unique character in our Zion, Father Stacy, attended the meeting of the Western Reserve Association, held at Olmstead, in 1834. He in-

forms us that "Rev. A. Beals was the only preacher of Universalism in that region, whose fidelity and stability had enabled him to outride the tempest which, a few years before, had engulfed every other preacher within the limits of the Association in the dark whirlpool of Partialism."

The Timothy Bigelow named above was a Winchester preacher in 1810 and the first Universalist preacher to become a resident of Ohio, but not the first minister to proclaim the doctrine of universal salvation within the state. Rev. Abel Morgan Sargent preached in Rome Township, Athens County, as early as 1807. A contemporary says that Sargent in early life was a Baptist preacher, that about the year 1802 he became a believer in the annihilation of the wicked; and that finally he accepted a modified form of Universalism. In the year 1812 he resided on a farm, in Gallia County, taught school and preached as he had an opportunity. Mr. Sargent is described as a well educated man, a gentleman in deportment and conversation, and a very attractive speaker. He organized a number of societies in southern Ohio under the name of "Halcyons." He framed for their guidance a creed, and printed a "Halcyon" hymn book at Marietta about the year 1826. Two of his converts became preachers of the "Halycon" doctrine; viz., William Campbell and Daniel Parker.

In the month of July, 1827, there appeared in the Cincinnati Saturday Evening Chronicle a quarter column advertisement of a somewhat enigmatical character. It began as follows: "Prospectus by the Catholic Liberating Community, for publishing a periodical work, entitled the

'Lamp of Liberty,' in vindication of the 'Primitive Christian Faith and Free Church.'" It was to be published monthly and be 24 duodecimo pages in size. Neither the name of the publisher or editor was given in the advertisement mentioned. In the Chronicle for the date of September 29th is found this notice: "LAMP OF LIBERTY. The third number of this work is just published. Those subscribers who have not received this number can obtain it by calling at the office of the Evening Chronicle." The A. M. Sargent whose name is appended to the notice is without doubt the Rev. Abel Morgan Sargent, whose announcement of preaching appears in the Chronicle several times that year. The appointment of Mr. Daniel Parker also appears at frequent intervals at about the same time. An old resident of Cincinnati mentions that Sebastian Streeter delivered a discourse in Cincinnati about the year 1825, and that Thomas Whittemore preached in the old Court House, probably during the year 1826. In the little work entitled "Cincinnati in 1826," reference is made to a company calling themselves "Universalians," and it is stated that they were expecting to erect for themselves a house of worship. We infer from the following local that appeared in the Chronicle in 1827 that they succeeded in their enterprise: "Miss Harriet Livermore, a celebrated female preacher, has excited much attention here during the past week. On Wednesday she preached at the Universalist meeting-house to an overflowing audience." The reporter informs us that the woman gave a "sprinkling of the dead languages and concluded with an exhortation to her hearers in torrent of eloquence and shower of

tears." The Miss Livermore here spoken of was the "Stranger Guest" of Whittier's Snow Bound, and was regarded as somewhat eccentric. That she obtained the use of the Universalist church for her meeting is to my mind a testimonial to the spirit of broad charity and toleration which pervaded the little company, which on the 25th day of May, 1827, organized itself into a Universalist society.

Who directed the movement that resulted in the formation of the Cincinnati church is not now known. It is probable that the credit belongs to Jonathan Kidwell, who on the date named was traveling a circuit embracing nine of the western counties of Ohio and seven of the eastern counties of Indiana. Kidwell was the most widely known of all our Western pioneer preachers, and his career demands from us more than passing notice. From the grandsons now residing at Ellwood, Ind., we learn that Jonathan Kidwell was born near Mt. Sterling, Ky., May 1, 1779, of poor but pious parents, who had been brought up in the high Church of England, but had joined the Methodist church on emigrating to Kentucky. They were not able to give their children even a common school education, mainly for the reason that the country was an almost unbroken wilderness, and settlers were few in numbers and widely separated, and dwelt in constant fear of wild beasts and their still deadlier foes, the wily Indian.

Jonathan Kidwell, however, was carefuly instructed in the religious belief of his parents, and accepted without question the "awful doctrine of a God of wrath, who would consign all unrepentant sinners to a place of endless torment." At the age of eighteen young Kidwell, as he himself

informs us, "experienced what the world calls religion, and from that an earnest desire to save souls from that awful place called hell, joined the Methodist church and commenced preaching with no more than three months' schooling and an almost entire ignorance of the world." He continued to preach in the Methodist church for seven years, when he was led to abandon the church of his youth and to become a member of the Christian denomination, where more freedom of thought was permissible. For Jonathan Kidwell there was no half way halting place. At the end of two years he discarded orthodoxy entirely and for a time was wholly indifferent to the claims of religion. About the year 1815 he re-read his Bible in the light of his greater knowledge and wider experience. The result was that he became a Universalist, and from that time till the day of his death, in 1855, was a consistent and unwavering advocate of Universal Salvation. He settled with his family at Sulphur Spring, near Abington, in Wayne County, Ind., from which retreat he went forth to do battle in an unpopular cause. The calumny, persecution and even personal violence, that he met with at the hands of his opposers is unparalleled in the history of even the Universalist ministry. When he formed the circuit in 1826 it was estimated that fewer than 200 Universalists were found in all Southern Ohio and Indiana. In 1829 the avowed believers in the same region were thought to number more than 2,000. Mr. Kidwell's converts were not made up of "negative Universalists," but were plastic material ready for the builder's hand. The leader was not slow to recognize the fact. In 1826 a meeting was held in Jacksonburg, Ohio, which resulted in the

formation of an association under the title: "The Convention of Universalists of the Western States." The second meeting was held near Franklin, in Warren county, in October, 1827, and was styled a "convention of brethren professing the Abrahamic and Universalist faith." Samuel Tizzard was the first President and P. J. Laboyteau, first Secretary. This was the beginning of the Ohio convention, although the founders did not intend it to be exclusively such. This year, 1827, marks another step in the progress of Universalism in the Northwest. In August the first number of the "Star in the West" was printed at Eaton, Ohio. It was a small eight-page monthly and had for its editors, Jonathan Kidwell and D. D. Hall. Mr. Kidwell traveled and procured subscribers. The work of publication devolved upon Samuel Tizzard, a practical printer, who seems to have assumed the sole financial responsibility. At the close of the second volume the office was moved to Cincinnati and the paper greatly enlarged and changed to a weekly. The new paper was called "The Sentinel and the Star in the West," the first number of which was dated October 3, 1829. Mr. Hall's name appears no longer as one of the editors, but instead, that of J. C. Waldo, who seems to have been the chief contributor. Mr. Waldo was also minister of the Cincinnati church, but found time, in addition to the faithful performance of all these duties, to travel extensively and preach in the neighboring towns and villages, in all of which places, he writes, "I have had crowded assemblies."

On one of his journeys he preached at Augusta, Kentucky. Before entering the pulpit for the evening service,

he was handed a note containing the request that he preach on the parable of the "sheep and the goats." He accepted the invitation and delivered a powerful doctrinal sermon. The anonymous request had come from Dr. L. F. W. Andrews, and was made in the spirit of banter. The Doctor confessed afterward to have been converted by that sermon, and became a well-known preacher of our faith, mainly in the Southern States. He was once settled in Philadelphia. Mr. Waldo was blessed with one of the saints for a wife, a daughter of Father Hosea Ballou. She was a poetess of no mean talent, and an honor to the church of which she was a most devoted adherent.

For a number of years Jonathan Kidwell continued to serve as the field agent of the "Sentinel," as it was called. He visited the remotest parts of the country, and frequently preached where Universalism was but little known. While on a business trip to Indianapolis, in the winter of 1829, Mr. Kidwell, by request, preached a number of times in the old State House. At the close of his last lecture, Rev. Edwin Ray, a young Methodist minister of the capitol city, arose and announced that he would reply to the arguments that Mr. Kidwell had advanced. He was promptly invited to do so then and there, but firmly refused. A challenge for a joint public debate quickly followed. The discussion took place in the Methodist meeting-house, January 21, 1830, and drew an immense crowd of interested people. The legislature voted to adjourn in order that the members might attend the debate. The clergy of the city were solidly arrayed against the champion of Universalism, and the local papers manifested a bias in favor of Mr. Ray. As usual orthodoxy

claimed the victory, but it was evident that they were surprised at the capable defense made by Mr. Kidwell, for Mr. Ray's friends would not consent to the publication of an official report. Mr. Kidwell on his own account prepared "A Series of Strictures," or notes, on the debate, filling about one hundred pages; and these, with some additional matter, were printed in book form and widely circulated.

In the year 1833 the "Sentinel" again became a wanderer. This time the press was removed to Indiana and set up in the backwoods where Mr. Kidwell and a few friends were proposing to establish a Universalist town and found an unsectarian academy. The enterprise not meeting with any measure of success, Mr. Tizzard returned to Cincinnati and continued to publish "The Star in the West," with George Rogers as editor. In 1837 the "Star" was published by John A. Gurley, an energetic, capable Universalist preacher from Methuen in the old Bay State. Mr. Tizzard being relieved of the Cincinnati paper, took up his residence in Eaton and became the publisher of the "Eaton Register," which he continued to edit until his death in 1844. Mr. Tizzard was highly esteemed by his neighbors, who honored him with a seat in the Ohio Legislature and elected him to preside over the court of Preble County. No Universalist layman of that day sacrificed so much for the cause as he. Soon after the removal of the "Star" from Philomath, the name by which the town was known, Mr. Kidwell purchased a press and commenced the publication of a monthly journal which he named "The Encyclopedia, or Circle of Sciences," seven volumes of which were issued.

At this date the first census of Universalists in America was made. The attempt was far from being satisfactory, and the statistics very unreliable; but they furnish some data by which to judge of the progress of Universalism. At this period there were in Ohio between thirty and forty societies and fourteen preachers. The leading societies were located in Cincinnati, Watertown, Marietta, Perrysburg, Oxford, Conneaut, Lexington, Geneva, Saybrook, Nelson and Belpre. The preachers were A. A. Davis, E. Beals, A. Bond, J. Bradley, D. R. Biddlecome, T. De Wolf, F. H. Johnson, W. H. Jolley, J. J. Hollister, Freeman Strong, D. Tenney, G. Rogers, N. Wadsworth and C. Richardson. At that date Universalism had made some progress in Indiana, and there were societies in Leavenworth, Greenville, High Banks, Laconia and Liberty. E. B. Mann and Jonathan Kidwell are the only ministers accredited to Indiana by the first Register.

The foregoing notes are but the framework of what might become, with proper arrangement, several interesting addresses. We have no time to work up this material, even if we possessed the required skill; so we offer them for what they are worth as a contribution to this centennial commemoration by the Universalist Convention of Indiana of the adoption in 1803 of the Winchester Profession of Belief.

PASTOR AND PARISH OFFICIALS—WINCHESTER.

MISS J. GRACE ALEXANDER. E. L. ALEXANDER. MRS. F. B. CARPENTER.
W. A. ALEXANDER. REV. C. J. HARRIS. J. A. GALE.
HON. H. W. BRIGHAM.

The Winchester of To-day.[1]

REV. CLARENCE J. HARRIS.

MR. PRESIDENT, and visiting friends: We would not have you understand that we under-estimate in any degree the value of the Winchester of the past. It is certain that the best blood, the best brain, and the best character of to-day are but the products of yesterday.

Our church has had a noble history, and we have had great men in the past; but it is equally true we are writing today as glorious a history and are producing men of the highest type of Christian manhood.

We have had our Murrays, Potters, Ballous, Miners, Chapins and their kind, and we have their quality here today in this old Winchester church, the scene of one of the greatest acts of our denomination. The names of Hawkins, Alexander, Ball, Willis, Saben, Rixford and others are ploughed deep in the history of this church, and they are names which well represent some strong pioneers of Universalism in the state of New Hampshire. Sons and daughters of these noble leaders are still here, who, with many additional names, are doing their best for this mother church of the faith.

Had it not been for these brave persons, the doors of this church would not now be open. This society has seen dark and trying days. For years at a time the doors have been closed, and the dust covered the altar where there

[1]Abstract of remarks at the Winchester Centennial service, Thursday afternoon, October 1.

ought to have been fire; but conditions were not long to remain such, for brave women, whom I could point out to you now in the congregation if I choose, came to this neglected structure, opened her doors, and these brave women of the cross have kept them open ever since.

Once the people here felt that the great denomination which had built so grandly with this church as a cornerstone, had forgotten the Winchester church, and I feel now, fellow laborers, that the denomination does not yet show the interest in this church that her place in our history demands.

Look about you! Is not this a beautiful building? Thousands of dollars have been spent to make it beautiful. To my left is the organ, a most inspiring monument, with its voice of divine sweetness, to the memory of our brave fathers of 1803. You noted the determination and enthusiasm with which our most zealous worker screwed on the gold plate last evening, and her push and purpose caused a smile of pleasure for you all. Let me say that every part of that instrument was put in with the same zealous spirit, and in like spirit does the Winchester of today do her work.

It is not my purpose to ask for your help and co-operation, but to tell you what is being done today. On yonder elevation, like a city on a hill that can not be hid, is our new "Centennial Parsonage." We began the new year by purchasing it, and trust to finish its payment this year as a further memorial of the event of the past century. We have asked no one outside for help, for we believed we must do our best first. Aside from putting our little church into perfect repair, internally and externally, and

SUNDAY SCHOOL, CHOIR, LADIES' AID—WINCHESTER.

MRS. F. E. LEONARD, Organist. J. L. HOLLAND, Sunday School Superintendent. F. E. LEONARD, Chorister.

MISS SARAH RIXFORD, Church Treasurer. MISS MARY PLATT, Junior Superintendent. MRS. W. A. ALEXANDER, Pres. Ladies' Society.

placing herein the organ, we have also raised and paid about $1,500 on the parsonage, which makes, since the beginning of the present pastorate, a sum of about $4,000. Should any here be desirous of having part in our Centennial Parsonage, an opportunity will be given in the vestry.

Friends: The fires are burning on the altar in the temple of this Universalist Mecca. Brave men and women have laid their lives on its altar as willing sacrifices. They are doing their best, but one day those heads now being crowned in gray must rest; these bodies of our fathers and mothers must slumber in peace; where, then, will be your Winchester?

Let this church be a central point of the denomination's affections, and may you see to it that her doors shall never close again, but that she will stand as a living monument to the memory of our holy, sainted fathers, who here sounded a note that has been heard the world around, calling men to worship a God whose love and affection know no limitations, but are for all of the children of men.

"The Old and the New."[1]

FREDERICK A. BISBEE, D. D.

"THE glory of this latter house shall be greater than of the former, saith the Lord of Hosts; and in this place I will give peace, saith the Lord of Hosts." Haggai, 11:9.

TO THOSE who are familiar with the architecture of our churches of a century ago and that of today; to those who can compare our denominational resources then and now; to those who have given thought to the changes in the religious conditions during the last one hundred years, the words of this text will at once appeal and become luminous with significance. And with their help it is my purpose to take you on the heights of vision to which we have been lifted by this inspiring occasion and lead you through simple paths gently down into the valley of practical service.

The end of everything is the beginning of something else. The end of the day the beginning of the night, and not less is the end of the night the beginning of the day. The end of life the beginning of death, and even so the end of death the beginning of life. The end of one century not the finish of time, but the beginning of another. And standing as we do upon the great divide between the centuries, we can look backward and forward and, from our point of vantage, make a study of the Old and the New.

I have stood in the old building which has replaced the oldest church in America dedicated to the universal

[1]Closing sermon at the Winchester Centennial, Thursday evening, October 1, by the Editor of The Universalist Leader.

love of God—originally the house which Thomas Potter builded in faith in the pine forests of New Jersey. Though changed by time and the hand of man, it yet retains a suggestion of the original accommodations for worship and service and is a type of the buildings in which our fathers worshiped. But a few yards from it stands the Memorial Church, which, a hundred years later, a grateful denomination erected in commemoration of the devoted Columbus of the new religious world which he gave to humanity. The new building stands, beautiful in design, firm of foundation, enduring in material, and adapted to the needs of modern religious service, in such marked contrast with the old as to well fulfill the prophetic words of Scripture, "The glory of this latter house shall be greater than of the former."

And we have but to call to mind the crude structures of a century ago in which the people gathered to praise the Lord and contrast them with the beautiful temples adorned with luxury and endowed with every encouragement to worship and suggestion of the beauty of holiness, to appreciate how these two historic buildings in the solitude of the forest typify the changes and improvements the century has wrought.

Yet none shall claim there was no glory in the old, for like a beacon in the darkness did that primitive "house in the woods," a foregleam of that later "House of the Woods" at The Hague, which became the world's temple of peace, send forth its love-light to dispel the gloom of cruelty, ignorance and sin. It was glorious, and yet is this latter house of greater glory.

The lone man in the forest dreaming of the time

when one should come through to whom the thought of his heart should be revealed, was glorious in his solitude; but greater the glory when, after many years, there gathered among the hills of New Hampshire a little group of devoted men to organize the thought of Potter into specific statement, its followers into an efficient church.

We are here to glorify them and their work. Theirs was an achievement to command the respect and gratitude of the ages. Sublime the audacity of two dozen ministers and three dozen churches, the latter but little more than congregations without organic life, to attempt to face the combined ecclesiastical, social and political forces of the time and assert their right to be. Splendid the heroism, not unlike that other group of disciples, eighteen centuries before, to attempt the victory of the world! Yet must they felt themselves well equipped for service when compared with those still earlier in the service. It must have seemed to them that already great victories had been won to have given them so many churches and such a band of leaders. And glory shone around them.

But consider the achievements of the century. The hundreds of people have multiplied into tens of thousands; where twenty-five clergymen ministered to thirty-eight churches, now over seven hundred ministers serve a thousand parishes; where there was poverty in financial equipment, now we count wealth by millions; where education was drawn from reluctant sources, we now find occasion for pride in schools, colleges and universities serving the church which gave them being; in place of social and political ostracism there is general recognition of liberty and equality; where each church strug-

gled for bare existence in lonely isolation, and each minister fought his battles as an individual, in compact organization there is co-operation in aggressive missionary effort; where each church was but a congregation of individuals, held together often only as a means of self-defence, there are Christian churches serving God in unity of spirit and in the bonds of peace; where differences of belief were as many as the individuals who believed, there has grown a systematic theology the foundation of which was laid here among the granite hills, a temple of truth, in which liberty of opinion prevails, but ever facing the altar of God. Behold, the glory of this latter house is greater than of the former.

The achievements of our denomination in the century must give joy to every loyal heart; but they are not to be reckoned alone in local conditions, for the larger victory is that whose results can not be tabulated in figures, but which manifests itself in the new spirit prevailing throughout those churches once arrayed in deadly opposition to the cause we represent. Then was each church a fortress for battle, and royal were the conflicts when it seemed there were giants in those days who strove for victory. Now in this place there is peace, saith the Lord of Hosts. Day by day and year by year the spirit of Love has won into the hearts of men, and their hearts and faces and purposes and methods have been transformed, with resultant new conditions which it will be profitable for us to consider in comparison with the old.

In spite of the facts, with which we are all familiar, of the decadence of churches, the lack of attendance and of support and the general feeling of indifference, I am

moved to proclaim, as a seeming contradiction, that this is a day of great religious interest and the dawning of a great religious revival. It is an interest manifesting itself by new methods and in new quarters. The leaders of the intellectual life are beginning to recognize that there can be no complete life from which religion is left out. The students of economics are recognizing that there can be no solution of its great problems without religion, and the social reformers make their appeal with the principles of religion. Literature is flavored with the religious spirit, and science adjusts itself to the facts of the spiritual life. The only discouraging feature being the abandonment of the real, vital worth of religion by the churches themselves, which have cheapened and sacrificed their sublime and divine office, as Professor Harnack says, "by crying up religion as though it were a job lot at a sale or a universal remedy for all social ills; snatching at all sorts of baubles so as to deck out religion in fine clothes, depriving it of its carnest character." Too many have been selling their divine birthright for a soup kitchen; turning the heaven of a Christ-like humanity into the Mahomedan heaven of material luxuries; substituting clothes and food for spiritual vision and moral ideals; abandoning the culture of trees to distribute the fruits thereof; shutting up the fountains of eternal life to serve the nectar of a day; depreciating the supreme value of the church as the temple of Almighty God to make it the playhouse of a pleasure-loving age; appealing to the greed and selfishness and passion instead of to the nobility and divinity of the race; putting the divine on the defensive against the human and bartering the royal possessions of the Kingdom of God for the pitiable trifles of earth.

But there are still commanders and leaders in the church who are awake to the dangers and wide awake to welcome the dawn of a new time; yea, who lift the curtains of the East to let in the glorious rays of promise. That keen observer of conditions and wise director of both ideals and actions, Dr. Josiah Strong, sends forth his message of "The Next Great Awakening." And out of the East comes a wise man in the person of Rev. R. J. Campbell, who, with spiritual vision which ranks him among the prophets of earth, announces the coming of a great revival of that which is truest and best in religion; the same great evangel which through all the ages has stirred the hearts of men, intensified with an assurance of universal victory in the ultimate salvation of all souls from sin.

But the new revival is not to be the reproduction of any that have gone before. Those have been marked first by fervor and enthusiasm, later by deadening controversies over Biblical texts and scholastic methods; then there were philosophical arguments and ethical appeals. All these were the legitimate steps leading to the consummation of them all, a great spiritual awakening, the fruits of which shall be love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance, the desideratum of all who look for human betterment.

The new time brings a new object. Once the purpose of religion and all its ministrations was to produce a change in the disposition of God, make him good-natured so that he would admit the souls of men into heaven which they did not deserve and for which they were not fitted. Those were times of battle between the advocates of differ-

ent schools of method of pleasing God. There was crying on every side, "Here is the only way; come with us, or you can not be saved; all other ways are ways of peril and lead but to destruction." Scripture and philosophy were called upon to establish a right of way; resort was made to things extraordinary, thinking to win the favor of an angry or indifferent God. All that has changed. Men have come to recognize that a God to be God can not need any modifications of his character or purpose; that he is perfect or he is nothing. But behold, the need of change and improvement is here in this world among men; we are the ones who need, not God; and so a new direction was given to religion. It swung from heaven to earth and began a new ministry like that of its Founder here among men, to uplift, to purify, to illumine, to inspire, to glorify. At once it faced appalling difficulties, and must needs readjust itself to its new service.

Whatever was the glory of the old, and that glory is not to be denied, for the blundering steps of childhood must ever anticipate the vigorous pace of man, the glory of the new is far greater, and as the new object is systemized and centered in practice it is to reap results the glory of which shall be the fulfilling of Prophet's dreams in the salvation of a world from sin and helping men to live.

In this new time, what is the office of religion? Wherein shall it manifest its glory? What are the peculiar needs of the present, and how are they to be met?

A marked characteristic of this age is its acquisitiveness. We want wealth, we want education, we want social standing, we want physical strength and physical pleasure,

we want personal beauty and adornment. But what for? The evils in the world which we decry grow out of the possession of these things rather than their absence, and yet they are all good. You remember that dirt is defined as misplaced matter. In just the same way I would define sin as misdirected energy. There is no doubt but that we are raising a generation of trained minds and healthy bodies; we are certainly, as a people, getting rich and enjoying more of the so-called good things of life than ever in the history of man. But what are we going to do with these things? What are we doing with them? What has our civilization achieved? Look about you and note the evils in the world, so many that the most optimistic must have periods of pessimism. Cruelty of man to man, criminal passion casting its blight upon the fairest in life, persecutions and lynchings, divorce smiting the very foundations of civilization in its destruction of the home, drunkenness, impurity, dishonesty in private and public life, greed of gain sweeping men and nations into wrong. What are these things? In the final analysis they are but misdirected forces in the individual, and there is no hope of change and reform and improvement until the individual is made over new. Just as fast as that is done will the evils cease, and no faster. You can never build a dam high enough to confine a living spring; as long as the individual man is bad he will find a way to defeat the law which restrains him; as long as enough individuals are bad the best law can not be enforced—the law even can not be enacted.

What is to be done? We want all these things changed, we want the world made new, we want to bring

in the kingdom of heaven and have a world wherein love and purity and honor shall reign, where justice shall be dealt to every man and righteousness be the rule of conduct. We all want these things; every scheme of human betterment has this as its motive, and the world is full of schemes, and they all fail because they all begin at the wrong end of things; they want the fruit without the tree; they want things done without the doing of them; they would reform society as a means to the reformation of the individual, overlooking the fact there can be no perfect whole in which the units are imperfect; that every great social enterprize has been wrecked by the imperfect individual. All schemes have failed because they left religion out. And religion failed, too, at first because it was directed away from man, and next because it sought to change him from without, and only now is it hopeful when it seeks to change him from within. Make the man himself over and he will shape the conditions so that it will be easier for others to be true.

Here is a man with vast talent of thought; he uses it to entice men into difficulty, to seduce them from virtue, to trick them out of their possessions. We say that man is a sinner because he is doing these things; that is, he is directing the force of a trained mind to evil instead of good. What is needed is not to eliminate thought, but to make the man over until he will direct his thought toward good. Here is a man who has the divine talent—I use the term advisedly—the divine talent for making money. He uses that talent to satisfy his greed: money makes him a master, cruel, selfish. Do not abolish the money nor the

talent, but make the man new, then will he administer his trust in righteous service.

That is, to the situation today, with all its complexity, religion alone holds the key. Wealth, with all its power, is helpless; education alone is incompetent, and improved conditions are themselves an effect and not a cause. Just as in the past, in every age, the salvation of the world is in the hand of religion alone today, and with the new recognition of this in every department of life lies the promise of the coming revival which shall be more glorious than any which have gone before.

What part are we to have in it? If the thought which our fathers here inscribed upon our Profession is the heart of the new religious movement, then certainly that thought shall find its greatest efficiency through the organism which is its own outgrowth, and it rests with us of this generation whether the glory of achievement shall be ours or be taken from us and given to others. The glory was upon the fathers when they laid down the great principles of the Christian religion which must save the world from sin. Our glory is that we apply them to the life of today.

Magnificent our opportunity, sublime our responsibility. Wherever there is established and sustained a church dedicated to the propagation and application of these principles there is set a power-house from which is to go forth the motive of personal righteousness, which is the world's great need in every department of its life.

We look back across the century and see in memory that gathering of heroes and saints who, in the face of bitter opposition, of cruel persecution, in the loneliness of isolation, amid the discouragements of small resources,

wrought righteousness into words which have come down to us, leading an ever growing multitude of faithful followers, and we see the glory that sat upon them like the tongues of flame with which the early disciples were baptised, and it remains for us, with equal devotion, with equal heroism, with equal sacrifice, to follow in their footsteps that it may be said of us by future generations, that we wrought righteousness into works and won a glory greater than that of the fathers to whom we today pay tribute at this sacred altar.

Exposition of Universalism.[1]

JAMES M. PULLMAN, D. D.

"For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come: all are yours, and ye are Christ's and Christ is God's."—I Cor. iii, 22, 23.

I AM asked to make an exposition of Universalism; to tell you what that Universalism is which found its definite expression within the precincts of this venerable church a hundred years ago.

Take, then, the name first. ("Universalism, from the Latin *universalis,* of or belonging to, all or the whole; derivative of *universus,* all together, whole, entire; literally, turned into one; *unus,* one + *vertere, versus,* turn.")

In theology, Universalism is the doctrine that all mankind will finally attain salvation. Stated more fully, the beliefs which constitute the doctrine are: That God is; that his infinite power, wisdom and justice are modes of his essential nature, which is love; that he holds to mankind the relations of creator and father; that he is manifested through his works and providence; that he has disclosed through his highest creatures and especially through Jesus Christ, his character, will and purpose as to the duty and destiny of man; that he is continually working upon mankind through his cosmic and ethical forces, and by the operation of his Holy Spirit of truth, faith, hope and love; and that thus guided, disciplined, and inspired, all his children will eventually clear them-

[1]At the Winchester Centennial, Thursday afternoon.

selves from evil and achieve perfected character, with its resulting power, peace and joy, so that a complete moral harmony of the universe will be attained, and God will be all in all.

Man.—Man is not under the wrath and curse of God for the sins of his ancestors; but he *is* under the difficulties and dangers of inherited and acquired defect and weakness; that his chief peril, the real, demonstrable hell into which he may fall is degeneration—the failure to live up to his organic capacity; that the evils which enmesh him are, however, challenges of his strength; that pain is the great stimulator of his energy—the prolonged birth-pang of his higher powers; and that his agonizing conflict with evil is only the fair price of perfected character and eternal life.

Universalism emphasizes the importance of faith in man as the highest organism of the visible creation and the chief visible work of God, and it contributes to the body of Christian doctrine this new article of faith: "We believe that man is created in the image of God, and is able to know and to do God's will." It is affirmed that man is not a fallen being, a worm, a slave, a wreck, but a developing being who began low down and is on his way up—not a ruin, but a mine, full of latent riches. His capacities are great, some of his actions are sublime; he is God's fellow-worker, coöperator and agent. Through him chiefly the divine purposes are wrought out on this earth. God furnishes the arena, the organism, the ever-renewed inspirations, but man does the work, and in doing it he develops the one vital thing that God does not create, namely — character. Universalism affirms the spiritual

unity of the race, and the universality and ethical identity of all God's revelations to man.

Salvation.—Universalists hold that moral development is not confined to this state of being, but is continuous with the whole duration of man: that salvation consists in the formation of a character conformed to God's will; that such character can not be instantaneously acquired, nor produced in any other way than by the voluntary action of the individual; that rewards and punishments are not ends nor finalities, but aids to the development of character; that God's love is as clearly shown in penalty as in reward, since by the return of his deeds upon his own head, man is made aware that there is Somebody in the universe who cares which way he goes; that punishment is medicinal and corrective; that the remission of the natural penalties of voluntary transgression would be unmerciful; that forgiveness does not involve such remission, but works a change in the attitude of the soul which enables the transgressor to endure the consequences of his sin in such a way that they will ennoble instead of degrade him.

Universalism holds to the conversion of all bad beings into good beings. It discards the theory of endless punishments in favor of the doctrine of just punishments, which manifest a divine justice instead of an undivine vengeance. The Universalist protest is not against punishment, but against the endless continuance of sin and disobedience—against everlasting anarchy in God's universe. The moral welfare of the universe requires that every moral being shall be brought into moral allegiance. Endless hell can no longer be held essential to the idea of

God's justice; in fact, it would be a confession of God's failure, as though the Almighty should say, "I can not cure your sin, but I can torment you forever." Universalism holds that really divine action must be manifested by the conquering of wicked, not by the futile torture of the wicked.

Universalism affirms that the revelation of the divine character and purpose through Jesus Christ is the most potent generator of spiritual and ethical energy in the world; that the chief function of the church of Christ is to hold his ideal of life and character before men and help them to attain it; and that man can not find salvation by withdrawing from the sphere of life's appointed duties and activities, but that the great school of moral discipline and spiritual culture is to be found in the common personal relationships and ordinary pursuits of life.

The Bible.—The Universalist Profession of Faith, adopted a century ago in this house, says: "We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind."

It is held that the moral and spiritual content of the Bible constitute a progressive revelation adapted to the successive changes of man's development; that since a revelation must necessarily be intelligible to those to whom it is addressed, the Bible must be interpreted according to the present canons of historical criticism, and in the terms of man's present understanding and conscience; that it contains a record of man's spiritual experience and moral growth through many ages under

the tuition of God's spirit, and that it stands pre-eminent in its power of communicating moral energy to the struggling souls of men.

Methods.—It is held that all moral transformation and growth is from within outward; that the incarnation of God in Jesus Christ is representative of the method of the coming in of God's spirit in all men; that every soul is capable of receiving that spirit; that the entrance of the divine life into humanity is not an exceptional, official or magical act, but a process whose laws can be discovered and obeyed; that repentance of sin, the worship of God, obedience to the Christ, the service of men, the diligent discharge of duty, and the honoring of the common relationships of life, are all channels through which the soul may receive, in ever increasing measure, that divine energy which lifts it out of the power of sin and sorrow and forwards it on the way to perfection.

The Resurrection and the Future Life.—It is held that the resurrection is experienced by each soul when, at the dissolution of the body, it enters upon a new order of existence. It is not conceived that death works any moral transformation, but that the soul enters the next state with the spiritual character which it has achieved on earth. It is believed that in the future life all the opportunities for the further growth which the powers of the soul open to it will be accorded; that it will be there under the ministry of truth and love until truth and love have wrought within and upon it their perfect work.

Now, this is theology—an attempt to set forth the

vital relations between God and man in the terms of our present human understanding.

But it is not the whole of Universalism. Universalism is much more than a theology. It is a faith, founded, as every vital faith must be, upon both understanding and feeling. The heart is greater than the understanding, and man can wholly feel what he can not clearly see.

Universalism as a faith is just universalized Christianity, a strict development of Christianity out of its special into its universal form—the central teaching of Jesus taken out from under provincial and encumbering accretions and tuned to a universal faith.

The Universalist faith is absolute belief in an adequate God who is able to conduct his universe to the goal of his desires without inflicting an eternal catastrophe upon any of his creatures.

The Universalist faith is belief in man as an improving and improvable creature who is capable under God of reaching the highest goal. He was set naked on this earth, but he adapts himself, thinks and grows; he learns to subdue nature to his uses, he founds the family, builds the home and the school, the factory and the temple; he organizes the commonwealth and tries to make it a kingdom of God, founded in justice and love and crowned with power and glory. In all this man is God's fellow-worker, inspired by his spirit.

Universalists believe in this earth as God's workshop, where God and man work together for the production and adornment of human character, which is the chief end of man. Universalists believe in other and

higher worlds than this, where the process of making the perfect man is carried forward to completion. Universalism is faith in the success of God, the sure triumph of his righteousness and the eternal reign of his love.

Our fathers, one hundred years ago, saw the great truth clearly, and wrought toward it. But they saw not all of its implications. We, after the lapse of a hundred years, see the same great truth, but are helped to a larger view of its relations and meanings. And as we stand on the high tower of which the fathers laid the foundations, and look forward and outward from this little planet where we temporarily dwell, the largest thought that meets us on the threshold of the twentieth Christian century is that the constitution of the whole living universe is a pure theism under the adequate God whom we love and serve, and that its form of activity is coöperative. Other worlds than ours are alive with intelligences; new worlds are in process of formation. Man is an active worker and sharer in a vastly more extended system of cosmic action than he can at present comprehend. Our multitudinously populated planet is, after all, only a suburb of the great city of God.

And our chief product is mind. The order of nature in which we live is, first of all, a mind factory—a machine for transmuting matter into mind by means both of the brute and human organisms. And we export every year, through what we call death, about thirty-five millions of minds, in germ and in all stages of development, to the other worlds of the universe. Our works and ways thus run out into the cosmos and we are coöperating with the whole.

The moral product of our globe is character. What we call evolution is the upward thrust of nature for higher and finer organisms. When nature has achieved an organism fine enough to support a self-conscious mind, the thrust from beneath ceases and an induction from above begins for the purpose of molding mind into character.

There is no doubt that, as Tennyson said:

"Through the ages one increasing purpose runs,"

—and that purpose is the making of man.

The whole austere and splendid order of the universe waits upon this mighty purpose. For this the foundations of the earth were laid and the ages were framed. For this the fleeting generations come and go; and the stream of human life and the storm of human action have their chief significance in the fact that in this roaring loom of time human character is being woven.

Nor does this vast purpose of God show any signs of weakness or decadency, nor is human nature in its senility, but rather in its juvenility. The animal man and the semi-animal man have been here a good while, but man the conscious son of God, with the power and disposition to enter into his heritage is young yet upon the earth.

The Spiritual Side of Universalism.[1]

ISAAC M. ATWOOD, D. D.

THERE are two sides to every question. To some there are more. Few subjects or objects are equally attractive on all sides. It is, however, one of the acquirements of growing knowledge and wisdom to discern the utility and beauty—for utility is beauty—of those aspects of nature and life that appear, at first sight, "less honorable."

Universalism is polygonal. It stands not only four-square to all the world, but, more firmly and symmetrically still, it presents the grace of a hexagon. One God, the Father; one humanity, the brotherhood; one Mediator or way between, the one God and the one humanity; one law of life, righteousness; one motive force, love; one destiny, immortality.

Or, viewing it practically and institutionally, Universalism is still six-sided. It presents its historic side, its organic side, its social side, its financial side, its educational side, its missionary side.

The framer of my topic seems to have regarded it as having a theological or doctrinal and a spiritual side. I am to speak of the latter. But it may be worth while to notice in passing that the *theology* of Universalism has a spiritual side. The distinctive affirmation of Universalist theology is the final salvation of all souls. And

[1]Address by the General Superintendent on Wednesday evening at the opening service of the Winchester Centennial.

this affirmation is due to the discovery of a spiritual fact. Without that discovery there could be no such conclusion as the final salvation of all souls. The spiritual fact on which the conclusion of Universalism rests is the natural supremacy of truth, right and goodness. Rev. R. J. Campbell, of London, says he finds Universalism to be a necessary corollary of the Gospel. And he is right. For the Gospel is the discovery and announcement of that spiritual fact I have just stated—the supremacy of truth, right, goodness, or, in other words, of God. That is the Gospel. He who accepts the Gospel accepts many other things besides Universalism; but he necessarily and logically takes Universalism if he takes the Gospel. The whole includes the parts.

Let me add that no greater discovery than this which I have named has been made in our time or in any time. No greater discovery can be made. It is either the fact or it is not the fact. If it is not the fact that these forces—right, truth, goodness, God—are, in the constitution of things and in the plan of the ages, supreme, then they are subordinate, and some other forces are greater. And if this be so, we do not any of us know where we are or whither we tend. Not a single soul on the planet tonight can make any trustworthy conclusions for the future if these forces are subordinate to some other and greater forces. But they are not subordinate; they are supreme. My friends, the greatest discoveries of the ages have consisted in the identification of the powers that really rule the world. To write these in the place where they belong in the book of mankind as they are already written in the book of God, is to make progress.

All other movements are delusive. This only is civilization and salvation. And so I affirm that the discovery of the great spiritual fact of the supreme potency of righteousness and love in the mind of God and in his universe puts underneath all other facts and forces the power that works in and through all to bring all to their final spiritual consummation.

Now, Universalism, I think it is not extravagant to say, has the great merit of being a spiritual religion. If you have ever stopped to think of it, it must have struck you as strange that all the great religions of mankind have been much encumbered with material and secular interests. If we go to the places where these religions have their sources and shrines—to ancient or to modern Rome, to Jerusalem, to Constantinople, to Mecca, to Calcutta, to Salt Lake, to Zion, to Boston or Concord, we are impressed first and most with their worldly acquisitions and splendors. They appear to be emulating and repeating the pomps of this vain world. What the world-empires have amassed, what the cities have achieved, these are what you see represented in the creations and symbols and visible ambitions of these great religions. These material and secular features have been so emphasized in the history of religion that the heaven which is looked forward to by a majority of mankind is only a slightly improved Jerusalem or Constantinople, a city teeming with the very delights all go to the capitals of the world to enjoy. A spiritual meaning may be found and a spiritual purpose discerned. But to the eye and ear, to which they are mainly addressed, they are as secular and profane as the market-place and the casino.

When we look into the theologies of these religions the case is not much improved. Analyze the principles proclaimed and the motives appealed to, and what have we? To escape from physical pains and infirmities, to be lapped in physical comfort and peace—this has been the prevailing lure, the dominant aim. Talk about the materialism of this age! Have we not had crass materialism in every age? And scarcely more in the camp, the forum, the exchange, or the laboratory, than in the sanctuaries of religion itself?

Now Universalism sweeps away, one might almost say at one fell swoop, this whole sensuous and materialistic fabric that has been superimposed on the spirit of man. In the first place nearly all the superstitions have gone at one blow. The devil troops to the infernal jail. The fires of hell are extinguished. A substitutional and physical sacrifice disappears. God is not to be propitiated, but served and loved and enjoyed. Religion is not a scheme of rescue, but daily manna from heaven. All worlds are God's worlds, and "life and death His mercy underlies."

I am not claiming that this has occurred alone in the Universalist communion. Nor that we have done it without help from many sources. I am told that the Devil has gone out of commission and hell has become an obsolete institution in nearly all the churches. I know well that the old religious prepossessions can not survive in the light that shines around us in this day. Science has opened a Northwest passage and let the Northeast gales blow through, sweeping the track of human thought and belief clean of the dust of ages. Thank God for the

winds, the New England winds! They are purifying and regenerating, and they have blown through the four quarters of the world. But what I do claim is that we began it. This is our reformation. We said it before anyone else, in church or state or press or lyceum, had found a tongue. Here on this historic spot I ask you to remember that Universalists a hundred years ago formulated a Profession and announced doctrines that nothing which science has since disclosed, in any department, or that human thought has evolved and sustained by solid proofs, has shaken or undermined or even antagonized. And I can think of nothing that is likely to disturb our declaration in the next hundred years.

For what do we mean by Universalism? It is not like a tent spread out here on the green in Summer that must be folded when Winter appears. We mean a principle good for all seasons, in all weathers. Tried by this test I find:

1. The ethical basis of Universalism sound and immovable, because it is spiritual. What is the ethical basis of Universalism? It is a spiritual basis. That is, we are not to do justly and love mercy and walk humbly with our God, because it pays, or because it has become the fashion, or because we want to stand in with the administration and have our share when the plums are distributed; nor because we think we are under a curse which only that course of conduct will lift from us. If we are doing justly and loving mercy or walking humbly with God, for any such reasons, or are imagining that we do, we shall cease just as soon as we discover that being religious does not bring these rewards. What we were

really after was the main chance. We were using religion as a means of attaining our personal ends. And the bottom drops out when it is discovered that such ends are not thus reached. For this unsound ethical basis Universalism substitutes the sound and durable one, viz., that we are to do justly and love mercy and walk humbly with our God because that is the plan of our nature, the way we were made to go, and the only way of life and peace for a human soul at any time or in any world. The law is one, the way is one. There can be no exceptions. Here as everywhere the spiritual is the eternal.

Tried by the same test I find:

2. The theological or religious basis of Universalism to be equally solid and equally spiritual. Solid because it is spiritual.

Our religious basis is the harmony of all souls with God. We say the harmonization of one soul with God is important; of two more important; of twenty still more important, and ever in ascending ratio. There is no place to stop the process. For we say, again, it has been demonstrated by observation and experience and proved by the science of harmony, that if you halted the process anywhere you could never procure the harmonization of the first soul with God. To get the harmony of one you must seek the symphony of all. In the plan of God all souls are bound in one sheaf. And if any one would be saved he must bring another soul with him. There is no private salvation. We may even wax bold and declare as the inevitable and invincible logic of the spiritual situation, we are all to be saved or all to be damned.

Now I affirm that this is a spiritual basis because the

harmonization of the soul with God is a spiritual attainment. How are we harmonized with God? Some illusions are indulged on this point. I speak here for myself and probably for most of my brethren. There is a notion that Universalism teaches that we may be in harmony with God without being in harmony with him! Nay; not so. A soul is in harmony with God when it comes to think as God thinks, will as God wills, love as God loves, and as a sequel act as God acts. And this is the very essence of spiritual religion. It will be the same a hundred, or a thousand, or ten thousand years hence.

We say in our revised creed—you will notice there is the same refrain in the new as in the old Profession—We believe in the *final* harmony of all souls with God. I have been moved sometimes to strike out the word "final" and say, *We believe in the harmony of all souls with God.* I am impressed that a fallacy lurks in that word "final" for many of us. It is a soporific. People may swallow a great dose of that "final" and say to themselves, "Well it is coming out all right; let us buy and sell and get gain, and not worry about the issue." What I wish to have squarely faced here is the fact that we believe in the harmony of all souls with God, irrespective of that word final. What we are after is the harmony, not the *final* harmony. Suppose a man should say, "I believe in final prohibition." Every man who believes in prohibition at all believes in present prohibition. Where is the man who believes in final education? or final health? or final justice? We believe in education, in health, in justice, and all their associated verities and blessings, not in *final* health and truth and right and good. Let us beware of being tricked by a word.

I have interpreted Universalism here as a program of ethical and spiritual harmony. Suffer me to say that this universe is, at bottom, a spiritual universe. And the true account of man is that he is a spiritual man. The office of religion is to bring this spiritual man into harmony with his spiritual environment and so make him conscious of being at home anywhere in the universe of God.

The advantage of a spiritual religion is that in its foundations and essential principles it is unchanging. The principles of true religion, like true geometry, do not change. They are grounded in the eternal nature of God and the spiritual world. This is not to say that it does not change its methods, or that its followers do not change. You have set up and dedicated here tonight a new organ. Everything in it and about it is new; but the principles of harmony, conformity to which make this instrument an organ, are as old as creation. There are discoveries going on all the time in the realm of nature, but there is no new nature. It is worth while to remember this. We Universalists must not think we have made a religion. We have simply discovered the religion God made before the foundation of the world. We have done much to drive darkness and superstition from the religious world and set free the souls of our fellows. Sometimes I feel that we rather overdo this pursuit, chasing the shadows and forgetting the souls that want not only a cleared atmosphere but bread from heaven. In this we are not unlike the fastidious housekeeper, so intent on banishing that last fly that she forgets she has friends, a husband and sweet children, whose love and companion-

ship are worth more to her than spotless linen and dustless furniture; and that friends and husband and children live more on hope and joy and freedom than on the daintiest dish her artistic fingers ever dressed. It is well to put superstition to rout: it is better to put harmony into life and gladness into the world. So I am a little tried in these days when I hear a man laboring with much energy to prove that all will be finally saved, and stopping just there, without so much as a hint how to save men. I would rather he took the final for granted and went about the business of saving.

It is plain to me, my brethren and friends, that our religion exhibits all the marks of a religion that has come to stay. It will be here tomorrow, and the day after. It may pass through changes of method, administration, purpose and spirit, but its spiritual bases are eternal. In the light that shines around us so beneficiently on these hills and in these valleys, where the great Artist is making daily changes in his decorations, each more glorious than the last, but is introducing no new forces or principles, we may learn how, by fidelity to what our fathers held, those Divine transformations in which they and we alike believe, shall go on "till we all attain to full-grown men, to the measure of the stature of the fullness of Christ."

The Story of God's Love.[1]

WILLARD C. SELLECK, D. D.

WE are gathered here this morning for a simple service of reverent, joyous worship. The place is more sacred to me than it can be to some others, because it was here that I began to work out my own salvation with fear and trembling. The temptation is strong for me to indulge in reminiscences, but these would be somewhat personal, and I may not properly thrust my personal experiences upon your attention. Let me rather try to express in a few words my conception of the spiritual significance of this occasion.

When Ralph Waldo Emerson purchased his farm in Concord he said he obtained more than those who sold it supposed they were conveying to him, for he acquired possession not only of the land and buildings, but also of the landscape, the beauty of the flowers, the glory of the sky, the songs of the birds, and the enchanting interest of the manifold forms of life around him. All these were there before, but they waited for someone to recognize and appreciate them. So it has been with the love of God and with his children in this world. God has always been the Father of the children of men, and has loved them with an infinite love, but they have not always known or appreciated this blessed truth. It is comparatively easy for you and me, looking out upon the mar-

[1]Address at the Conference-meeting of the Winchester Centennial, Thursday morning.

vellous beauty of the world this morning, seeing these surrounding hills hung with their many-colored and rich tapestries, and the sunshine of heaven flooding the earth with matchless glory, to believe that "God is love"; it seems to us that the story of his love is written all over the face of nature; and we can sympathize with Whittier's verse:

[1]"We lack but open eye and ear
To find the Orient's marvels here—
The still, small voice in evening's hush,
Yon maple wood the burning bush."

But God waited through long ages for his children to come to read this story. He had loved the world from the beginning of creation, and had begotten the human family in love; but it was not until Jesus Christ came that his love was recognized and fully appreciated. And the greatness of Jesus Christ lies somehow just in this, that he had insight to see this glorious truth and was able to show men the infallible love of God.

But then it came to pass that his interpretation of nature and of God's providence was lost in a large degree, and other weary centuries had to elapse before the divine language could be read anew and understood aright. Then came John Murray and Hosea Ballou, and their Universalist compeers, who saw the truth in the Bible and in nature, and declared it afresh—who recognized the truth as it was in Jesus, *i. e.,* who *understood* the teaching of Jesus Christ. Dr. Coyle said a few years ago that the great discovery of the present age is Jesus Christ—not electricity, not evolution, but Jesus Christ; by which is meant the discovery that God is *Christ-like,* "the Father of our Lord Jesus Christ." Well, this is precisely the

discovery which our Universalist fathers made—that God is like Jesus Christ, and not inferior to him in moral character; and wrapped up within that discovery lies the whole new theology of our time.

It makes me think of an illustration. In the early part of the nineteenth century there was discovered, in lower Egypt, the now famous Rossetta stone, upon which there was an inscription in Coptic, in Greek and in Egyptian hieroglyphic. For a long time nobody knew the meaning thereof, but at length Champollion and other scholars succeeded in deciphering the tri-lingual inscription, when, lo! the key was found which unlocked the vast treasure-houses of Egyptian history and literature! The stone, with its language, the history and the literature lying behind it, had waited for centuries for someone to read the strange characters and their wonderful story. So God had written the language of his love over all the world, and in the Bible, and in the face of Jesus Christ, but had been obliged to wait until the nineteenth century for men to decipher and understand it. Now, behold! we all can read and know the love which God hath to us; for God is love. Now we know that we are the children of God, and are living in our Father's house; for *this* world is part of our Father's house—and it is not "a haunted house," but it is our own dear home, with the loving care of God over it and within it.

Surely, then, we have occasion abundantly to rejoice today in the faith that inspires our hearts and in the beauty of the world which is our temporary home. "This is the victory that overcometh the world, even our faith."

But we need to remember that it is one thing to get our faith *stated,* and another thing to get it *lived.* The faith that shall really overcome the world for ourselves is the faith that lives in the heart—not merely the statement which we put upon parchment, or print in books, or inscribe over the doors of our churches, but rather the faith whose spirit lives as a divine power in the soul. And the great task before us now is to make our faith such an inward, vital, spiritual power, and then to live it out amid all the practical relations of life. It will make us see how bad a thing is sin, and will win us away from all evil, and will prompt us to spend and be spent in the service of our fellow-men in order to help bring them into "the glorious liberty of the children of God."

The Genius of Universalism.[1]

PRESIDENT C. ELLWOOD NASH, S. T. D.

Text: "Shew us the Father, and it sufficeth us." John xiv: 8.

THIS appeal of Philip, approved by the Master's acquiescence, may be taken for the voice of aspiring humanity. My proposition is that the Universalist Church has been called into being to make this disclosure, and that the full accomplishment of this mission will suffice for the religious needs of mankind.

Universalism is not a discovery, but a revelation; not a logically elaborated conclusion, but an insight. Its founders were seers, not scholars. They were familiar with their Bibles, but read them with the expectant eye of spiritual aspiration rather than the critical view of the exegete. Accordingly the genius of Universalism is intuitive rather than critical, philosophical or scholastic. It is spiritual rather than intellectual. It is founded upon certain elemental instincts of human nature rather than upon research and erudition.

This does not mean that there is anything in it opposed to sound reason or unfriendly to learning. On the contrary, these are recognized and utilized as interpretative and corroborative aids.

So radical a thesis needs some justification. I find it first in the nature of the faith itself. It seems to me that Universalism is a trust rather than tenet; a mood

[1]Occasional Sermon, at the General Convention, Washington, D. C., Sunday morning, October 25, 1903.

more than a formula; and as to its form it is a simple affirmation, not a complex dogma.

Primarily Universalism is a doctrine of salvation—originally of eschatology alone. Perceiving that nothing but a happy outlook for mankind would satisfy the reflective mind or the generous heart, the fathers leaped at once to the great conclusion of a united and holy destiny. Later they read back to the premises upon which that conclusion can properly be based, and found them, first, in the purpose of a Divine Sovereign, next in love as the essential quality of the Divine nature, then in the universal Fatherhood, then in the universal brotherhood, and finally in the universality of moral law and the omnipotence of right and truth.

That all these were rather perceived than argued, and rested upon something temperamental in the mind itself rather than upon formal proofs, may be inferred from the fact (which can hardly be doubted) that no scripture or science or philosophy which could now be affirmed, short of unsettling faith in God Himself, could destroy the optimism we feel.

The framers of the Winchester Profession of Belief were careful to avoid the complexities of a merely metaphysical theology. It may not have been generally remarked that the word "character" in the first article and the word "love" in the second are terms applicable, not to the fundamental essence of Divine being, so much as to its disposition. That is, the articles speak of the Divine nature solely as to its bearing upon the well-being of humanity, and as guaranteeing that well-being.

And what is even more to our present purpose, it must

be conceded that to this day we have in the proper sense no systematic theology. It may be that individuals among us have wrought out a system satisfactory to themselves; if so they have been careful to conceal their labors from the church. Certain it is that the church itself has adopted no standards and reached no verdict concerning very many of the items which must be treated in a complete view of the content of systematic theology. We have rather plumed ourselves upon the simplicity of our faith and have pointed with pride to the brevity of our three articles as compared with the elaborate distinctions and definitions, say, of the Thirty-nine Articles. This implies a subconscious recognition of the fact which may here be stated openly, that Universalism has no need for a systematic theology. As a doctrine of salvation it is indifferent to its argument whether Deity is conceived as Unity or as Trinity, as creationist or evolutionist, as an inspirer of minds or a dictator of books. I do not mean that these questions have no interest for us as thinking men, but only that we may arrive at opposite conclusions concerning them without in the least impairing our hold upon what is really primary and paramount in essential Universalism. So long as we affirm without hesitation that God is our Father, that He is good, holy, almighty, we may deduce all necessary corollaries, no matter what form our views on other subjects may take. And, indeed, far the greater number of Universalists—for the Universalist Church contains but a few of them—have been strictly "evangelical" save on this one point of destiny.

It may be added that we seem to have lost whatever disposition we ever had to frame an adequate systematic

theology. The articles which must enter into the composition of such a system are no longer discussed among us and the publications suitable for their presentation have gone out of existence.

The word thus given us to speak was quite special, unique and limited. We are "a peculiar people"; but our message is not therefore meagre. Its limitations are those of the Gospel itself. Jesus was neither scholar nor philosopher. He was clearly an intuitionist, of balanced and orderly mind, but drawing from the deep wells of vision rather than of logic. He illustrated the principle of his own teaching, "The pure in heart shall see God." Accepting the limitations thus imposed he occupied a position absolutely incomparable and his influence upon the world has been correspondingly vast.

Had we developed our thought movement along the lines of original intention we should have realized two supreme results. First, we should have experienced a constant increase and clarification of religious faith. To one thoroughly centered in the great fact of the Divine Fatherhood, with all which it carries in its bosom, the various issues, problems, schools, developments of the ages must pass by as little more than a curious spectacle. Their kaleidoscopic change, fascinating to the curious intellect, must be interpreted as only the fleeting and ever-shifting manifestations of forces and purposes whose ultimate outcome is already foreseen. All that happens will be held to be in accordance with the Divine plan, incapable of opposing any real obstacle to the perfect development of those plans, and woven into the final texture as a part of its beauty and significance. The more this is perceived the calmer and more triumphant faith becomes.

In the second place we should have discovered ever new deeps in this seemingly simple doctrine. It would have adjusted itself to all the changes and achievements of these marvelous decades, and we holding its secret would have been masters of the growing fortunes of the world. We should have stood at the threshold to welcome liberty and democracy with all their troop of related forces. Instead of looking aghast at their vigor and dominance, we should have seen that in natural power they illustrate the profound affinities of our human nature with the Divine archetype. We should also have foreseen and dared to prophesy the inevitable oncoming of the new political, industrial and social life, and have held in our hands the one steadying, masterful interpretation of it. In a somewhat hazy and uncertain way we do assert that the solution of the problems of the day and of all problems which can arise in the process of setting men free and bringing them to their thrones is to be found in this fact of the relation between God and man. But had we kept our minds absorbed with this truth we should have held a position of ministry and leadership not only unquestioned but everywhere joyfully recognized.

It was our fate to be diverted from this trunk line of natural development and switched off into fields of speculation wherein we have continued to wander ever since. I pay my tribute with others to the imperial mind of HOSEA BALLOU, and I recognize the immense service he rendered to the cause of speculative Christianity; but in attempting to clarify the methods of the soul's reconciliation to God he unwittingly weakened the grasp of those

who follow him upon the fact itself. In other words, he gave such an interest to the purely intellectual aspects of Christian faith that its spiritual phases have become more and more obscured. I need not say that we entered into these discussions with zest. We have been deeply interested students of the critical, philosophical, scientific literatures, and among the busiest of those who have attempted to harmonize each new announcement with the fundamental faiths of Christianity. But in seeking to work ourselves clear from superstitions we have ceased to maintain our unique and God-ordained function as simple heralds of the Fatherhood of God—and certain results have followed.

First, the change of emphasis has produced a critical in place of a religious temper. It has tended to make us suspicious of all truth which can not verify itself openly in the court of our personal experience. We have learned to cross question every great affirmation, and our minds have become so intent upon the scrutiny of credentials that the immense import of the truth revealed passes us by with diminished effect. It is as though a messenger having been sent to us with great good news we paused to cross-examine him, to raise doubts as to the authority he carried, to divide upon the question of his personal relations to his principal, as son or minor relative or mere hireling, and became so engrossed in these investigations and persuaded of their consequence that we forgot to read the letter or to accept the gift. Am I going too far in saying that not a few of us under the influence of this process are without a living faith in prayer, in the reality of Divine forgiveness, in the possibility of a visitation of the

Holy Ghost?—faiths which are closely involved with our fundamental teaching and without which it becomes mere abstraction, but which we have largely lost the capacity of appreciating and utilizing. Nay, worse yet, have we not lost faith in the salvability of men here and now? In repentance, conversion, regeneration as actual experiences which can be induced by a genuine ministry in hardened hearts? Or even in our own ability to make Universalists out of partialists or out of the irreligious? Are we not paralyzed in speech and behavior by the fear that any effort we may put forth actually to reclaim the sinner will be futile? Oh, the pity of it, that a church which has dared to proclaim the final universal victory should now flinch and surrender before the problem of reaching and saving the actual world of today!

Another result of this process of rationalizing our Universalism has been to produce a confused and diffident message. Has the Universalist Church a message for the world today? Now, a message may be any one of three things. First, a truth conceived as having come directly from God and uttered as upon His authority. Second, a general, well studied philosophy firmly held and applied in its bearing upon truth and life; or third, any truth strongly espoused and persistently presented with the courage and unction of unfaltering conviction.

Are we preaching today as though God speaks through us, or are we rather delivering our own opinions upon various matters of supposed timely concern? Have we a well rounded philosophy, commonly agreed upon, or is each man giving voice to his own speculations so that the total effect is something of a babel? Has our indi-

vidualism produced a polyglot speech which, however intelligible when uttered in its parts, becomes a confused jargon when we attempt to take it up as a whole? Finally, do we preach with a sense of urgency born of a "woe is me if I preach not," utterly careless of the commenting, cool and critical hearers who might wonder at our warmth and brand us for our fanaticism?

Is it not the fact that we have grown weary or timid in the preaching of what is styled distinctive Universalism; that we even entertain a doubt as to the wisdom of so-called doctrinal preaching?

I undertake to say that it is so far from true that Universalism in any adequate use of that word is preached in other churches, that it is not even preached in our own. We have largely lost interest in the subject, imagining perhaps that we have exhausted it, seeing in it nothing but a trite and impotent repetition of commonplaces. But if we would only take one long, deep, clear look into the heart of this faith which gives us our name, we should see how fresh, timely, necessary it is for the present age, and, inspired by a new passion of assurance and devotion, should find our message and our mission at once in its tireless, tender, triumphant proclamation as with a mighty archangelic voice.

A third effect of the peculiar intellectual drift to which we have been subject appears in the way we are inclined to represent ourselves as the exponents of advanced and liberal thought. For my part I question this characterization on two decisive grounds. First, it is not true. We are in no sense leaders in the world of thought. We are pretty good followers. It is not out of our

ranks that the great scientists, famous philosophers, illustrious litterateurs, mighty savants are coming. The temper of our people as a whole is not distinctively erudite nor even what is called cultured. We are an intelligent and open-eyed folk, but it is a misnomer to call us educated in a signal degree; and in seeking to wear a glory which we can not claim we obscure the glory which properly belongs to us. We are indeed the heralds of a liberal and beautiful religion, and are a thinking people in so far as the work we attempt to do calls upon us for reflection and study. So much but no more.

Then it seems to me there is another defect in the claim alluded to. It implies that the world is especially desirous of hearing the utterances of advanced and liberal thought. That a select and very important fraction of the world is interested in the dissemination of thought is true enough; but humanity as a whole, the masses of men whom we meet as neighbors and friends, are not primarily concerned in what is called clear thinking. They are still following leaders as of old. Their faith is rather reflected than original. They do not arrogate to themselves the right or the capacity to solve the perplexed questions of theology, but they like to hear what men of conviction have to say, and are profoundly interested in the practical *application* of the truths which lie at the center of all real religion. And we should resist with all our might any attempt to identify us with the mere thought forces of the age, since it is rather our business to cooperate with and even to lead the spiritual and evangelical work of *applying* a reasonable gospel to the lives of men.

As another obvious and most serious result we have experienced a distinct loss of power. The power, first, of the specialist, of those who surrender the ambition to know and to do everything in order that they may do a particular thing in the best possible way. In this age I need hardly pause to emphasize the value of the principle here invoked. It has often been remarked that the day of universal scholarship is past. Life is not long enough for one to master all the contents of science, philosophy, literature, art and learning in general. Even the scholar must be content to choose his specialty. And it is equally true that the economy of the militant kingdom of Christ will assign to different departments each its own great function. To attempt to do our neighbor's work is to neglect our own—is to be lost in the mere struggling mass. We were given a mission so clear and unmistakable that it put us without a rival on our own throne. To regain that unique and regal place should be one of the highest aspirations both of denominational pride and of loyal discipleship.

Second, we have lost somewhat the power of sympathy. I do not mean so much the sympathy of others whom we antagonized by our alliance with Unitarian principles —though it is an interesting question whether our distinctive work might not have been furthered had we kept clear from the entanglements of this fellowship. I am told that our brother, Thomas Allin, who has written and spoken so effectively in behalf of the great faith, specially deplores the estrangement and suspicion we have suffered through breaking ranks with the great evangelical body. But I am thinking rather of the capacity of sympathy

with men. Let me say with critical, but not unkind discrimination, that Unitarianism is essentially and inevitably a cold and speculative theory. However true it may be, and I for one believe it is true, it can never become "popular," although it may be universally accepted. It yields no touch of enthusiasm except the enthusiasm of the clear thinker. And yet, my own sympathies are so much engaged with its teaching and my judgment is so entirely convinced by its argument, that I pay here sincere homage to a church which, albeit doomed to remain feeble in numbers, has undoubtedly a great and distinctive work assigned to it in the achievement of a complete emancipation.

But Universalism, as I here define it, is eminently a warm, cordial religion. I repudiate with all the earnestness of which I am capable, the suggestion that ours is an esoteric faith which can never be appreciated save by a high order of elite minds. All Christendom past and present may be searched in vain for a faith so simple, clear and acceptable as our own; and every vital feature of it is warm with the life blood of a relation which a child can understand, which the sage can not exhaust, and upon which the saint and the philanthropist alike may draw without ceasing for comfort, courage and strength. I believe that Universalism is essentially a "popular" religion, in the sense of appealing directly to the popular heart, and satisfying the popular needs, and meeting the popular questions which arise; and that it is only necessary for us to rid our minds of the suspicions, skepticisms and fears which have induced a cold and critical temper to restore again the dominance over us, and through us over all to

whom we preach, of the faith which, uttered by the lips and expressed in the life of the Master, the common people heard gladly.

Again, in so far as we have yielded to the merely intellectual temperament, we have lost practical power. I mean that Universalism is a strenuous and not a pale and colorless religion. It sets us in relations with God, with the universe, and with one another calculated to exercise every noble function and to stir every divine aspiration. It permits no man to sit at ease in Zion. It brings us into dynamic comradeship with our fellow man, whatever his lot or caste; it forbids selfishness, treachery, envy, greed, hate, and inspires to trust and service and joyful fellowship continually. It has only to be translated into life, it has only to be read out in the streets, in the homes, in the shops, in the schools, in order to appear not only as glad tidings but as the voice of the purest and finest obligation, the obligation of ever-present and infinitely varied opportunity.

I protest that no man can saturate his soul with the conception of the relation that he sustains to God as a son and to man as a brother, without being moved to all holy emotion and all high endeavor. For it is a vital faith, and not chiefly ethical in any formal way. Its clutch is upon the heart more than upon the conscience. Sometimes we have lamented the fact that we do not secure in our people the sense of duty which a different type of faith more successfully induces. But if we can set the heart aglow and bring men into conscious communion with the Father, we shall have introduced a more effectual motive. For love is the fulfilling of the law,

and it is a higher strain of Christian character which does the Father's will, not under compulsion of a command, but under inspiration of a reverent, trusting affection. Filled with such a faith we should be known as the Loving Church and should manifest ourselves to all the world as those who seek continually to become great by being the servants of all. Servants of all, not by mere good will, but by actual helpfulness. The world will flock to the church, not which merely talks prettily, but which confers actual, tangible benefits. And there is no benefit so tangible and precious as a new impulse communicated to a jaded heart, a new hope displacing despair, a real fellowship embracing the lonely and outcast. If we were to ask ourselves, What definite boon are we conferring upon those who gather to our public services? would the answer be satisfactory? In the early days every Universalist was a slave set free; hence his enthusiasm and devotion. We can expect like enthusiasm only when we are conferring like benefits.

What, then, are we to do? Is the loss we have suffered irremediable? Should we attempt to cast away the thought results we have been so carefully accumulating? Surely it does not lie in my mouth to ask any man to stultify his own intellect. All that is necessary is that we should *replace the emphasis* where it originally was, and gradually weaning ourselves, not of the ideas we have won, but of the false temper we have acquired, come back to the simplicity that is in Jesus, come back to a clear grasp of the great first principles we are set to espouse and to proclaim, come back to the Father; immerse ourselves once more in the fulness of his loving

paternity; read out from that divine center the message He wishes through us to deliver to His children; commit ourselves fearlessly to His keeping; accept the inspirations which follow from an unquestioning faith in our mission and in Him as its founder; work not in our human strength alone but as guided and helped in every activity by an indwelling of the Holy Ghost.

I believe that the signs of the hour with us show unmistakably that the change for which I plead is actually in progress. The Universalist Church is sweeping rapidly around the circle to the point of its departure. And it may even turn out that the course of history which I have deplored has in fact been profitable, and that we shall come to our original and real mission with a strength of mind and a fortitude of purpose, with a capacity for seeing and for serving, which might not have been possible without this experience. It only remains that we should surrender to the leading of the hour, that we should feel ourselves already in the grasp of the Holy Spirit, that we should recognize the thoughts which fuse us here together, and the high emotions which burn in all hearts alike, as evidence that we are not alone, that the Father who called us is with us, and intends now to send us forth upon a mission such as we have not dared to dream of. The world waits for a revelation. It cries out in a thousand eager tongues, "shew us the Father and it sufficeth us." And to whom in this day can it look, if not to ourselves, for a clear, affirmative, comprehensive, courageous, adequate presentation of that high and all-embracing relationship which solves every vexed question of life and brings men, when understood, into their divine estate?

The Washington Commemoration.

At the Biennial Session of the General Convention, held in the Church of Our Father, in the city of Washington, D. C., October 22-28, 1903, Tuesday evening, October 27, was set apart for a commemorative service in observance of the centennial of the adoption of the Profession of Belief. Though assigned to the last evening of the Convention, after a week of most exhausting labor, the people assembled in great numbers, filling the large auditorium and overflowing into the galleries and side rooms. Principal ARTHUR W. PIERCE, of Dean Academy, Franklin, Mass., presided and the Rev. A. Eugene Bartlett of Manchester, N. H., who led the devotional exercises at the opening of the Centennial at Winchester, again conducted the preliminary exercises. The service here follows:

THE HYMN.

"Strong son of God, immortal love,
Whom we, that have not seen thy face,
By faith, and faith alone embrace,
Believing where we can not prove!

"Thou seemest human and divine,
The highest, holiest manhood, thou:
Our wills are ours, we know not how,
Our will are ours, to make them thine.

"Our little systems have their day;
They have their day and cease to be;
They are but broken lights of thee,
And thou, O Lord, art more than they."

THE SELECTION.

"Let us now praise famous men, and our fathers that begat us. The Lord hath wrought great glory by them

through his great power from the beginning. Such as did bear rule in their kingdoms, men renowned for their power, giving counsel by their understanding, and declaring prophecies: leaders of the people by their counsels, and by their knowledge of learning meet for the people, wise and eloquent in their instructions: such as found out musical tunes, and recited verses in writing: rich men furnished with ability, living peaceably in their habitations: all these were honored in their generations, and were the glory of their times. There be of them, that have left a name behind them, that their praises might be reported. And some there be, which have no memorial; who are perished, as though they had never been; and are become as though they had never been born; and their children after them. But these were merciful men, whose righteousness hath not been forgotten. With their seed shall continually remain a good inheritance, and their children are within the covenant. Their seed standeth fast, and their children for their sakes. Their seed shall remain forever, and their glory shall not be blotted out. Their bodies are buried in peace; but their name liveth forever more. The people will tell of their wisdom, and the congregation will shew forth their praise."

MR. BARTLETT'S OPENING WORDS.

Precious this quarter-hour that is given us to prepare ourselves for the messages that are to be delivered this night! Fifteen golden minutes in which to free our minds from prejudice; to banish all preconceived notions and make ourselves ready to receive the words of life from the fathers of the church. This opportunity is vouchsafed us that we may quicken our minds and open our souls to great truths.

The helpfulness of the words to be spoken shall depend largely upon ourselves. To him who hath the listening ear shall be given the words of Life. To him who is conscious of his need shall be poured out the Infinite strength.

These men come to tell us that we have an illustrious past; that we are born into a great spiritual heritage. They will bid us take our places in line with that stalwart heroism that was able to lay the great foundation stones of a universe religion. We are to join hands with men who could be heroes when everywhere were obstacles and hindrances, when it was only the hour of daybreak for religious freedom. Looking and listening can we be aught but heroes when so many hindrances have become helps; when the glory of the approaching noon-tide proclaims the world swinging toward the faith in the All-Father and his completed kingdom? They found remedies and left others to find complaints. They did not stop to debate failure, for they were sure of victory.

Let us question ourselves, asking what our faith, come down from the fathers, is worth to us today. What is this broadest interpretation of Christ's religion worth to us? When we behold the injustices of life, we can yet go forward with a brave heart, because we know that there is an outcome; that every crooked path shall be straightened, that every injustice will be righted, that though the paths lead far they will reach at last a Father's throne. What is it worth in the dark hour to hear this message of the Father's tenderness calling gently to us, his children, saying to us all,—I have time enough, strength enough, love enough to bring all together in the great home.

It is our opportunity tonight to so listen and so receive the messages from two of the leaders of our present church that we shall feel the mantle of Hosea Ballou and his associates descending upon our shoulders, and find ourselves girded with courage and resolutely determined to make this meeting on the banks of the Potomac almost as momentous in the history of Universalism as that old time conference in the white church upon the banks of the Ashuelot. That it may be so let us now pray.

PRAYER.

Infinite and Ever-loving Spirit, earnestly do we seek thy blessing. We thank thee for all the way thou hast led us as a people; for the priceless faith that is ours. We rejoice in the faith that has inspired us with courage to go on, knowing that victory is certain. We devoutly thank thee for the faith that has comforted our sorrows and given us ever the vision of the life that is to come.

We would test our every doctrine by practice and be discontent until our life has spoken more eloquently than our words. We pray that something of thy power may be given those who are to speak to us tonight, that thou wilt draw near unto them and enable them to bring us the message, which we need to hear.

May it be the Pentecostal hour for us! Baptize us with the fire of a holy and unquenchable zeal to bring in thy kingdom. May the spirit of the fathers descend upon us, aye more, may the spirit of the Christ they loved and served be as a spiritual presence with us this night.

In His name we ask it. Amen.

The presiding officer then spoke as follows:

"From the consideration of the present conditions and the future policies of our beloved church, the meeting of tonight calls us to look backward and to bring closer to our minds the men and the deeds of a hundred years ago. We honor by this gathering the framing of the Winchester Profession of Belief and the fathers of our faith, the giants of those earlier days. With all the triumphs of our faith and of our church, it is well for us to hark

back to those days of beginnings, to consider the battles these pioneers of a holier and better Christian thought fought for us and for the cause of Christ's gospel the world over. We honor their labors, their sacrifices, and their consecration. They little realized the far-reaching results of their building on that eventful day. The world has moved and is moving today toward their platform and its principles still live and are moulding the thinking and the living of men. Its work is not done and yet more triumphs shall belong to it in the future day, when men shall the more realize the significance of that little gathering of men in the old meeting-house at Winchester. Our church today has its roots back in that historic past. We honor the men; we hallow the old "Profession," endeared by a century of use. We pray that our church may hold fast to the truth and to the spirit of that older day. Let us honor the past by rising and repeating together the Profession of Belief."

[*All standing repeated the Winchester Profession.*]

Hon. Henry B. Metcalf, of Rhode Island, ascended the platform and spoke as follows:

"By the courtesy of the Committee of Arrangements, a few minutes have been assigned me that I may present a matter which I believe will be of interest. This meeting is in recognition of the centennial anniversary of the adoption of the Winchester Profession of Belief. The services at Winchester a few weeks since were matter of wide interest all over our land, but no one was more enthusiastic than was the venerable treasurer of Tufts College, Hon. Newton Talbot, a parishioner and personal friend of Hosea Ballou.

"The infirmities of advanced years forbade Mr. Talbot to make the journey to Winchester, as he had intended, but he could not repress the desire in some form to participate in the exercises of the occasion, and he conceived the idea to perpetuate the memory of the anniversary by procuring wood from the old Winchester church to be made into gavels. One of the gavels so prepared was presented to the New Hampshire Universalist Convention.

"Having called to his association Rev. Dr. Henry W. Rugg and myself, both former presidents of this Convention, he suggested that a gavel be presented by us to this body, duly inscribed as indicated by him. Mrs. Gertrude Rugg Field, daughter of Rev. Dr. Rugg, being present at the services at Winchester, was inspired to express her enthusiasm in a few lines which I will request her father to read."

POEM BY GERTRUDE RUGG FIELD.

The cross was common wood till He
Was crucified upon the tree;
The Holy Grail was earthen cup
Till from it our dear Lord did sup.
All symbols, by the world enshrined,
Must be transmuted through the mind—
Divinity must stamp the sign
To make its meaning truly fine.
The seeing eye swift speeds the soul
Towards the spirit's highest goal;
The senses may be wings whereby
Man soars from earth to starry sky;
To touch the hem ofttime reveals
The presence of the thought that heals.
So we, today, this gavel give—
Fit symbol of the truths that live—
Fashioned from wood the fathers found
In Winchester made holy ground
By service, sacrifice and prayer—
The Mecca of our church is there.

The timbers of their temple stood
The tests of time, and from its wood
Was made this gavel, sign of power,
To join the past and present hour.
O, may its use be sanctified
And wisdom all its rulings guide!
All honor to the fathers' strength—
They fought the fight, to win at length;
They never faltered, though they trod
Hard paths for truth and for their God.
The favor of the world denied,
They walked the closer by His side;
Their living faith sustained and blessed
When over-burdened and distressed.
May we today, more richly dowered,
Be for a greater work empowered.
A noble heritage is ours,
Life's gracious largess freely showers;
Quit ye like men! Let not the past
Hold you with fetters strong and fast,
But spur you for the race of life,
A present help in stress and strife.
Be thankful for the past, but pray
And work to make each glad today
Better, because the seeds once sown
Have into flower and fruitage grown;
And we, the gardeners, here and now
Must sheave the harvest, to endow
Our church, if we would follow where
The fathers led, their mantles wear.
On thee, O church and faith we love,
May power descend from God above
Till Then and Now shall be made one—
His will and work and way be done!

Mr. Metcalf continued: "Without any suspicion of intent of Dr. Rugg and myself, the brave men and women of the church in Winchester, who desired to express their regard for this Convention, have deputed their pastor, Rev. C. J. Harris, to represent them, and I ask the privilege of presenting Bro. Harris."

ADDRESS OF REV. C. J. HARRIS, OF WINCHESTER.

Mr. President and Fellow Workers: It is with much pleasure that I bring to this Convention the most cordial

greetings from the old Winchester parish. We wish to express our most hearty appreciation to those of our faith who helped to make successful our recent celebration of the adoption of the Profession of Belief.

My presence here is due to the most generous gift I received from the visiting delegates.

In order to express my personal appreciation to those who so generously contributed toward the gift presented to me, and also to place in the keeping of this Convention a token of much historic significance, I take the liberty to present to you these articles.

The box contains a plate with a picture of the old church, and on its interior may be found a number of pictures of historic value.

The stone of this gavel was taken from the inside of the old well in the yard of Hosea Ballou's home in Richmond, N. H. It has been worn, as you see, by the water during the century and a half it has lain in its place.

The head of this gavel is made from a piece of the pulpit taken from the Winchester church, and was a part of the furniture of 1803. The handle of the gavel is an original pin, in the rough, and just as it was left when cut out with an axe 150 years ago. It came from the roof of the old Ballou home, and this pin helped to keep a roof over the head of Hosea Ballou as long as he resided in New Hampshire.

On the plate may be found these words: "A gift to the General Convention. Rev. C. J. Harris." With three dates: "1771," referring to the birth of America's most spiritual thinker, Hosea Ballou, and "1803," the date of

the Winchester Convention, when there was adopted one of the greatest and strongest declarations of religious principles the world has ever produced; "1903," the centennial year and also the year of this gift.

Mr. President, will you permit me at this time, to express the great joy I experience in being one of your faith? When this convention last convened I was not a member of this denomination, and was in doubt and darkness. I sought a man of God, who is stationed in the South, and by the help and inspiration of his most exalted type of Christian character, I was led into the light of this faith. This servant, Dr. W. H. McGlauflin, is daily adding dignity and influence to our church in that section.

Next I came in touch with the spiritual dynamo that is sending the light and power of our church through the South, and by contact with this force, Rev. Dr. Q. H. Shinn, I became enthusiastic in this faith.

Then came cordial, kind and encouraging messages from our beloved National Superintendent, Dr. I. M. Atwood, that made me feel I had chosen wisely. After this the new-born child was sent to Winchester to the grandmother church, where she is doing her best to "train up the child in the way he should go."

I am grateful to those whose endeavors on my behalf have been so generously bestowed, and I assure you I feel myself established on an immovable basis of religious principles.

Again permit me to express the good will of my Winchester people and assure you that the fire is still alive on the altar at your Mecca and that the church there still lives and ever will live for the faith that was therein

adopted for the good of humanity, and the glory of the Universal Father.

RESPONSE TO THE GIFT OF RELICS.

Principal Pierce said: "In behalf of the Universalist General Convention, I receive these tokens of your generous thought. They shall be preserved as precious relics of our historic past and shall be memorials to future conventions of the old Winchester church and of Hosea Ballou and his brethren of the days of the beginnings. We one and all thank the generous donors of these unique gifts.

"From the many students of our church history, your program committee has called the first speaker of the evening as one well qualified by wide experience in our church, by a lively interest in the subject, and by extensive research and scholarly tastes, to tell us the story of 'The Winchester Profession and Its Framers.' I take pleasure in introducing Rev. Dr. J. S. Cantwell, of Chicago."

[*Dr. Cantwell's Historical Address followed.*]

INTRODUCING PRESIDENT CAPEN.

"You have heard the eloquent story of one hundred years ago, 'The oak has from the acorn grown.' No one is better fitted to tell you the story of the century of progress than President E. H. Capen, of Tufts College, Mass., whom I now introduce."

[*Dr. Capen's address followed.*]

It was nearly 11 o'clock when the congregation was dismissed, after uniting in Abel C. Thomas' hymn (663, Church Harmonies), sung to old "Bannockburn." It was a happy thought that selected this glorious Universalist

hymn, by one of the great preachers of our past, to close the exercises of the memorable evening.

Thou, whose wide-extended sway
Suns and systems e'er obey!
Thou, our Guardian and our stay,
Evermore adored,
In prospective, Lord, we see
Jew and Gentile, bond and free,
Reconciled in Christ to thee,
Holy, Holy Lord.

Thou by all shalt be confessed,
Ever blessing, ever blest,
When to thy eternal rest,
In the courts above,
Thou shalt bring the sore-oppressed,
Fill each joy-desiring breast,
Make of each a welcome guest,
At the feast of Love.

When destroying death shall die,
Hushed be every rising sigh,
Tears be wiped from every eye,
Nevermore to fall—
Then shall praises fill the sky,
And angelic hosts shall cry,
Holy, Holy Lord, Most High,
Thou art All in All!

WILLARD C. SELLECK.

GERTRUDE RUGG FIELD. JAMES SHRIGLEY. MRS. C. A. SOULE.

J. A. STONER.

Letters and Recollections.[1]

I.—REV. JAMES SHRIGLEY, D. D.

The very pleasant acquaintance I had with your father and mother long years ago intensifies the wish that I have often expressed, that I had been born a half of a century earlier, as I feel sure that I should have been one of those who formed that grand old Profession which has been the admiration of several generations. Even our own people, with all their schools and colleges, after years of debate, have been unable to add either strength or beauty of expression to the noble utterance of our fathers given in Winchester one hundred years ago. I speak thus plainly because of my great age and of the interest I have had in our great hope. Ever since I was old enough to understand the meaning of words I have never been either a skeptic or a fanatic, but have always believed in God as a Father and Friend and that all men are brethren who must ultimately find a common home. My earliest thoughts were that all men believed as I did, and when I found that a minister preached that many would suffer to all eternity for the mistakes of a short life time on earth, my heart was sick; it was full of sorrow and I pleaded with my good mother never to take me to hear that bad man

[1]Letters addressed to Miss J. Grace Alexander, Winchester, and read at the meeting of the Woman's Centenary Association, Tuesday, September 30.

again. My earliest years were full of faith, hope and love, not only in the home circle but also in the old Wesleyan chapel. After I had heard the preacher spoken of, I heard the doctrine of endless sin and sorrow so often that I concluded that I was entirely alone in my great hope that God would triumph over all evil. But I still held fast my faith alone and never heard that there was another believer in all the world who shared my blessed hope—a hope which came to me spontaneously and unbidden.

When I was about sixteen years old one of my playmates who had heard me speak of my belief came to me with the news that there was a notice posted in the post-office that a minister was to preach in the Town Hall in Putney, Vt., that Christ taught that all men would be saved. I immediately ran home, a distance of half a mile, and asked my good mother that I might hear him and promised to be the best boy in all the town if she would let me go. Like the true and loving mother that she was, she replied, "Yes, my child, you shall go, and I shall go with you." When the day arrived we were in our seats early. Soon the preacher made his appearance. He was a man of commanding presence, his voice was clear and he was readily understood.

After the usual opening services, he began his prayer, not in the ordinary hurried manner, but by uttering the question slowly and deliberately, "Shall we pray?" After a few minutes spent in silent prayer, he said, "Our Father and our Friend, hallowed be thy name." As he uttered these words, the tears began to flow down my cheeks and I wept for joy. The prayer ended, the tenderest chord in

my heart had been touched and I was completely swallowed up in the ocean of God's infinite and unchanging love. The sermon was full of faith, hope and love; in sentences short and emphatic and so clear in utterance that a child could understand them. When he had spoken about ten minutes I burned so much with sympathy with the spoken thoughts and emotions that, forgetting where I was, I rose from my seat and said to my mother, "Mother, that is just what I told you!"

Never in all my life had I been under such magnetic influence. It was just what I believed and what I knew not that any one else believed. The climax was reached when he said, "God is impartial. His sun shines on all. His rain falls on all. His harvests ripen for all. His birds sing for all. His flowers bloom for all. His Son died for all and God himself shall be all in all. Then his will be all the glory and ever the boundless bliss."

That preacher was Rev. W. S. Balch, and it was not long after that I heard of him as preaching in Winchester. He was a noble man and his memory is very precious to me.

The years passed by and I pursued my studies as opportunity offered, and last, but not least, with Rev. John H. Willis, of Stafford, Conn., and Rev. R. O. Williams, of Hartford. Mr. Williams was a profound scholar and had no superior as a logician. Mr. Willis had had experience as a tutor in New Hampshire and taught some ten or more of our most successful ministers how to preach. His first words to every student were: "I am to teach you how to talk so as to be understood and to behave as Christian gentlemen." And I never saw a man better qualified for the work.

An incident will illustrate the tone of public sentiment in Connecticut seventy years ago.

Mr. Williams and I were self-appointed missionaries, preaching wherever opportunity offered. I was once called to attend a funeral in Durham and, as there were several roads, I selected the old turnpike on which were several toll-gates. The rule of the turnpike company was to allow ministers to pass free, but those of our faith were often not allowed this privilege. At the first gate I drove up to it in the middle of the road so that no one could pass me, and asked the old lady who collected the toll to pass me as I was a minister. She asked me for my credentials, and I showed her my Bible. She asked where I graduated. I replied, "In the School of the Apostles. Paul is the President, Timothy the Vice-President, John and James are professors of theology, Peter of elocution and Luke our physician." "Well, what church do you belong to?" she asked. "I believe that the good Lord will have mercy on all of us." "Then," said she, "let me tell you that you can not pass this gate free!" A crowd gathered, among which was a director of the company, who ordered the woman to allow me to pass. She reluctantly yielded, murmuring, "If this business goes on, it will not be long before we shall have to let Unitarians and Quakers pass just the same as Christians!"

My first visit to Winchester was in 1836, when I enjoyed the privilege of preaching in your dear old church and I call to mind a few of those good old men and women who were among your earlier members. There were two or three Alexanders, Deacon Rich and others who were true Christian gentlemen of the old school. If the young

men and young women now leaders in your church work are half as good as their fathers and mothers they are about good enough. The fathers and mothers of this church were people of refinement and culture.

Of the ninety years I have lived on the earth, three score and ten have been given to the work of the ministry and I hope my name may be enrolled among the defenders of the Winchester Profession of Faith and that in after years it may be said of me: "James Shrigley was born a Universalist—he lived a Universalist and he died a Universalist, believing that in the dispensation of the fullness of time God will gather together in one all things in Christ, both which are in heaven and which are on earth, even in him."

Appreciating your complimentary letter, I am, with assurances of regard, Truly yours,

JAMES SHRIGLEY.

Philadelphia, August, 1903.

II.—REV. CAROLINE A. SOULE.

YOURS of July 23d came duly to hand. I thank you very much for so kindly writing me. It is very pleasant for us old people to know that we have not passed out of the memory of our church members, though the infirmities of life's decline oblige us to stand outside the busy ranks,—to be only observers and listeners when once we were enthusiastic toilers. For myself, I can truly say I watch the procession of events with the keenest interest,—sometimes a little depressed, but oftener hopeful. I know that God's truth must eventually prevail, and so keep up

my courage, even when the cloud does not at once show its silver lining.

With regard to the grand centennial of which you so kindly notify me, I am free to say that were I residing in the U. S. A. at this time, I would do my very best to be present, for I should feel that my feet were treading hallowed ground. Winchester is indeed *a*—perhaps I should say, *the* Mecca of Universalism. But I remember Good Luck, with its sacred memories, and so I leave out the and say *one* of our Meccas!

Of nothing am I prouder than that this Profession of Faith has been ours for a hundred years. We had giants in those early days (thank God, the race is not extinct!), giants with brains that could see and foresee, with hearts that could love far away into the future, with hands that could lay foundations indestructible. And to stand where those men stood! Ah! the very thought is an inspiration!

But I can not cross the wide space of water that intervenes between my present home and that spot so fragrant with sacred memories. In spirit though I shall be with you and all that are privileged to be there and the day will be to me a day of thanksgiving,—thanks for the beautiful Past,—thanks for the hopeful Present.

It may interest you to know that one of my first reading lessons was this same "Profession of Faith," spelled out and pronounced at my mother's knee, and afterward repeated to my father every Sunday morning. Ah! the mothers and fathers of those early days were faithful to their children, and though we had no Sunday-schools at that date, our religious education was made a solemn duty

by those who had come out of the darkness into the light. So you will readily guess that those three Articles are a precious possession to me, and will be so long as this old heart beats.

It may interest you to know that I am one of the oldest survivors of our early women writers of the church: born in 1824, married in 1843, widowed in 1852. For about forty years I earned nearly all my living by my pen.

In my mission work in this "Auld Northe Countrie" I have had much to do with creeds. I studied them carefully many and many a day. Letter by letter I had to fight them, and each time when I had closed my arguments against their tyranny and blasphemy, I have thrilled my audience to the heart by reciting our own brief but comprehensive Articles of Faith. What more needed those dear old fathers to say? What more could they say? For one old Universalist I can speak honestly, and say it satisfies me. I am content.

Hoping that everything may be auspicious,—blue skies, soft winds, enthusiastic crowds, and confident that whatever be the wind or weather, you will have a glorious, a memorable meeting, one that will have historic significance, and thanking you again for your kind letter, I remain, my dear Miss Alexander, your sincere sister in the Faith once delivered to the saints, by the saints. Affectionately, with kind regards to all who know me over there, CAROLINE A. SOULE.

Glasgow, Scotland, August 30, 1903.

III.—REV. RICHARD EDDY, D. D.[1]

I REJOICE in the privilege of standing within these walls. I have never seen them before today, but they have

[1] Remarks at the Winchester Centennial, Thursday morning.

been for many years very precious in my thought. I remember that within these walls not only was this Profession adopted one hundred years ago, but within these walls—and under circumstances of peculiar solemnity and circumstances of peculiar oddity before the service closed —my dear teacher in theology and the ministry, Rev. Dr. Sawyer, was ordained in 1829. Father Ballou, who had preached the sermon, sat down in the front pew (I don't know but these are the same pews), and I think that it was Joshua Flagg, whom they didn't dare trust any other part of the service to because he was so intense a Jackson man, who was to offer the ordaining prayer. He was mindful of his opportunity, and before he got through he informed the Lord that Andrew Jackson had been elected president by a majority of more than two-thirds; and he prayed, with his hand upon Dr. Sawyer's head, that he might be as valiant in defending the gospel as Andrew Jackson had been in defending the honor of the United States when he defeated the British at New Orleans!

I gave a great many years of my life, some of you think, to an attempt to gather the facts with regard to our history; and among the most interesting and most satisfactory to myself were the facts I gathered with regard to the event which we are celebrating today. You know singular and erroneous traditions had prevailed, and in some quarters still prevail, with regard to the occasion for the adoption of the Winchester Profession, and also the contents of the Profession itself. Chief Justice Doe, to whom reference has been made, was my right-hand man in settling the legal aspects of the case, and he indulged

me in a correspondence with him which covered some hundred and more pages in his own writing in explaining to me what were the conditions legally that had to be met; and he introduced me to Judge Smith, of Minnesota, whose father had rendered the decision against which the Universalists of New Hampshire were protesting. And Judge Smith, in sending me a copy of his father's minutes of the trial and explaining what was the real significance of his decision, said, "There could not be any bigotry in my father's decision, for he was a Universalist himself!"

I repeat what I said—I am exceedingly grateful for the privilege of standing here on this memorable occasion in response to the invitation of the president of the New Hampshire Convention.

IV.—HON. HENRY B. METCALF.[1]

IT IS very pleasant to me to be accredited as on the right side. When the announcement was made that there were two brethren present, one at the right and one at the left, there was a little appearance that I was the man whom the speaker referred to as on the left. I made my way through the vestibule to tell him to give my time to Dr. Eddy. I could waive this opportunity because you listened to me so kindly last night at the Sunday-school meeting. It is not everybody who is entitled to two hearings on such an occasion as this.

Reading over the program, I knew what a treat awaited all who should come. If a notice had been given that the good people of Winchester were going to celebrate the one hundredth anniversary of the adoption of

[1] At the Winchester Centennial, Thursday morning.

the Winchester Profession of Belief and that the men and women of this parish were going to do all the speaking, I should have come just the same. I did not come to hear the speeches; we can hear speeches almost any time, but we can come to Winchester on the one hundredth anniversary only once.

I don't know the formula whereby the Sons and Daughters of the Revolution declare their intent or purpose in organization—I don't know that it is of any importance—but I do believe that the men and women of today who care enough about the history of their country to look up their lineage and feel proud of their ancestry are better men and women and patriots for that effort. I seldom visit Philadelphia without finding a little time to go into Independence Hall; a very few minutes, perhaps, but I believe that I am a better citizen because of that little visit. I believe that the men and women of the Universalist Church who have not been privileged to be here today, but who can think about it in the future days, will be stronger Universalists because they have recognized in their own hearts their debt of gratitude to the men and women of a hundred years ago who dared to be unpopular in behalf of righteousness.

It was my privilege to be intimately acquainted with Hosea Ballou. Perhaps there are those here who knew some of the others who participated in the great event which we celebrate. I don't think I ever saw any others of the participants of that occasion, but I was born into Hosea Ballou's church—my father and he were bosom friends. He came to my father to recite his joys and receive comfort in his sorrows. As a boy I looked on him

with admiration and recognized his brightness and quickness and how he always had a reason for his faith. He and my father didn't agree politically, but it didn't make any difference.

I met him in the Sunday-school when I was a boy and I followed up the matter of his relations to it. I think he had great doubts about the wisdom of organizing a Sunday-school, believing that the great power of the word is in the preaching service, and he feared that any new interests brought in would divert thought from the one service which he considered most important. I don't know whether he was right or not, but at all events we started the Sunday-school, we are committed to it, and we have got to make it do better service than it does. I look on sadly while many of those who go to Sunday-school do not listen to the preaching—and then I think of Father Ballou.

Dear friends, probably I shall not visit Winchester again, but I have been looking forward with pleasure to this gathering. I am a little disappointed that some friends that I expected have not come. We expected to bring a big delegation from Boston, but it looked like too much of an enterprise after vacation time; but there is quite a little party of us from "Little Rhody," appointed by our state convention. In behalf of Rhode Island I bid you greeting, and I thank you for all I have enjoyed today.

Appendix.

VARIOUS COMMEMORATIVE SERVICES.

It is deemed that this memorial volume would not be complete without some record of the local celebration in Winchester and of the several meetings in that place held during the week of the anniversary. It is also thought proper to include some account of the action at the several State Conventions with reference to the Centennial. The Washington commemoration finds its place in the body of the book with the occasional sermon of President Nash. The address of President Capen, Tuesday evening, on the "Progress of the Century," was given extempore. It was not reported at the time and has not been reproduced in season to appear in the book.

THE RHODE ISLAND CONVENTION.

The first convention to make formal recognition of the Centennial year was that of Rhode Island, held June 4, in the Church of the Messiah, Providence. The coming anniversary was noted in the address of the President, Rev. Henry Irving Cushman, D. D., and its observance recommended. The committee on official reports subsequently commended the observance and recommended that the convention be represented at the Winchester Centennial in September; also that the executive committee be empowered to appoint ten delegates to be clothed with all the power the convention itself could confer. These recommendations were adopted and Rhode Island was well represented at Winchester.

THE INDIANA OBSERVANCE.

The Indiana Convention held its Winchester celebration at Rome City in connection with the Inter-State Assembly of Universalists held at that place. The officers of the convention, in

arranging the program, set apart Wednesday, September 2, for the anniversary services under the charge of Dr. J. S. Cantwell, of Chicago. These were held in the large auditorium of the assembly grounds on Island Park, Sylvan Lake, and attracted one of the largest congregations of the series of meetings held that year. The choir of the Muncie church, assisted by selected vocalists, and the orchestra from New Madison, Ohio, were present and rendered valuable assistance.

The exercises began at six thirty in the morning with a devotional service conducted by Rev. O. G. Colegrove, of Ohio. The Winchester Profession and its religious significance was the theme of many of the speakers. At half past ten o'clock, after orchestral music and appropriate hymns, the historical address was delivered, Rev. Dr. F. A. Bisbee, of Boston, offering the prayer. A deep interest prevailed, excellent attention being accorded the speaker during the extended address.

In the afternoon another large audience convened, Dr. Cantwell again presiding. The paper on Universalism in the West after 1803 was read by Rev. J. A. Stoner, of New Madison, Ohio. Five-minute addresses followed from Rev. A. H. Laing, D. D., and Rev. J. S. Cook, D. D., of Illinois; Rev. S. G. Ayers and Rev. O. G. Colgrove, of Ohio; Rev. G. I. Keirn and Rev. Marion Crosley, of Indiana; Rev. W. L. Gibbs, of Michigan; Hon. Milton Trusler, Mrs. Cordelia A. Quinby and Miss Flora B. Brown. The closing service was a consecration meeting of thirty minutes' duration. Mrs. L. W. Brown (Aunty Brown), of Akron, Ohio, offered the first prayer and Dr. Atwood closed with a brief address and the benediction. It was a devout and fitting close for the exercises of the important occasion.

THE ILLINOIS COMMEMORATION.

The Illinois Universalist Convention assembled in sixty-sixth annual session in the city of Peoria, Wednesday, September 22, 1903. The occasional sermon, on the previous Tuesday evening, was delivered by Rev. Frederic Clarence Priest, D. D., of the Church of the Redeemer, Chicago, who was born in the old New Hampshire town where the Profession of Belief was adopted.

The afternoon of the 22d, the exact anniversary of the adoption of the Profession in 1803, was marked by a service of commemoration. Rev. Leonard W. Brigham was in charge. After introductory remarks and prayer, Rev. Messrs. Edson Reifsnider, John Hughes and Drs. Laing, Priest, Cook and Nash spoke of the historic declaration, its importance and its unique character and influence. Other remarks followed from Rev. J. B. Fosher, Mr. F. A. Winkelman, Rev. C. E. Varney and Mrs. O. W. Nash.

Reference having been made to the celebration at Winchester to be held the following week, it was voted to appoint "Messengers"—as the delegates were named in 1803. Mrs. Orphia E. Cantwell and Mrs. Augusta A. Cooke were appointed as such "messengers."

THE LOCAL CELEBRATION AT WINCHESTER.

Tuesday, September 22, 1903, marked the hundredth year since the adoption of the Profession. It was not permitted to pass unnoticed by the Winchester parish, even amid the preparations for the state and national observance soon to follow. It was recognized by the Winchester Universalists by impressive services throughout the day and evening under the direction of the pastor, Rev. Clarence J. Harris. At five forty-five the sunrise bell was rung by Mr. Willard Holton and continued for nearly an hour. The people assembled in large numbers, and each one, from the youngest child to the oldest man or woman, made the bell ring by a pull at the rope. This will be a pleasant remembrance for many in future years.

At nine thirty the exercises were in charge of the Young People's Christian Union, and Miss J. Grace Alexander and Mrs. J. A. Gale read special papers prepared for the occasion. Addresses were also given by Messrs. Henry Kent, Park Weeks and Kirk Alexander. Following, Mr. Harris gave a sermon from Matt. VII, 20, "By their fruits ye shall know them," a review of the history of Universalism, with a glance at the religious progress of the hundred years. Holy Communion followed the sermon. In the evening a concert was given, the children from Ashuelot joining the Winchester children in this exercise. "From five forty-five in the morning until nine thirty p. m.," says

Mr. Harris, "the church was fairly alive with enthusiasm. Aged people said it was the greatest day they remembered in the history of the church and few anticipated a greater degree of the Divine Presence during the Centennial."

THE NEW HAMPSHIRE CONVENTION.

The state and national observance at Winchester was held under the auspices of the New Hampshire Universalist Convention. The officers are as follows:

President—Rev. John Vannever, Concord.

Vice-President—Rev. W. H. Trickey, Claremont.

Secretary—Mrs. Mary D. Randall, Woodsville.

Treasurer—Mr. A. W. Prescott, Manchester.

The above, together with the following, constitute the executive board: Rev. S. H. M'Collester, D. D., Marlborough; Mr. Isaac M. Savage, Concord; Rev. G. L. Demarest, D. D., Manchester. This executive board, with Rev. Clarence J. Harris and Miss J. Grace Alexander, of Winchester, had charge of the Centennial exercises, held on Wednesday evening September 30, and Thursday, October 1.

Under the leadership of President Vannever, the board planned wisely and wrought steadily to make the jubilee a success. They were ably assisted by Miss Alexander and the Winchester pastor, Rev. Mr. Harris, whose activity and enthusiasm for Winchester, old and new, was one of the pleasing features of the occasion. All concerned have the satisfaction of knowing that their efforts are well appreciated, not alone in Winchester and in New Hampshire, but also throughout the Universalist Church, among all who were expecting that this jubilee occasion would be made worthy of the great event commemorated.

AUXILIARY CONVENTIONS.

The auxiliary bodies of the New Hampshire Convention, consisting of the Sunday School Convention and the Young People's Christian Union of the state, held their annual meeting at Winchester on Tuesday, September 29. Hon. Hosea W. Parker, of Claremont, was the President of the Sunday School Convention, and Rev. Fenwick L. Leavitt, of Woodsville, the President

of the Y. P. C. U. The officers elected at this session are the officials of the Centennial year:

SUNDAY SCHOOL CONVENTION: President, Hon. H. W. Parker, Claremont; Vice-President, Miss Clara Woodman, Kingston; Secretary, Mrs. N. C. Jewitt, Marlborough; Treasurer, Miss J. Grace Alexander, Winchester.

Y. P. C. U.: President, Rev. M. L. Cutler, East Jaffrey; Vice-President, Miss Edith Vaughn, Manchester; Secretary, Miss Abbie P. Luce, Claremont; Treasurer, Mr. Will D. Hutchinson, Concord. Members at Large: Rev. F. L. Leavitt, Miss Hattie G. Hills, Nashua, and Miss Mary E. Fogg, Gorham.

Tuesday evening, Rev. Vincent E. Tomlinson, D. D., of Worcester, Mass., present by invitation for this service, delivered the occasional discourse before the Y. P. C. U. His subject was "Enrichment of Life," and text, "I am come that ye might have life and have it more abundantly." (1 John X, 10.) The discourse made appropriate reference to the centennial occasion and the great work of the Fathers, urging the young people to remember the devotion and heroism of the old days.

THE CONVENTION.

Wednesday, September 30, the annual session of the New Hampshire Convention was held, Rev. John Vannever, the President, in the chair at all sessions and Mrs. Mary D. Randall, secretary. The regular business of the convention was transacted as already reported in the denominational press.

THE WOMAN'S CENTENARY ASSOCIATION.

The morning session was devoted to the W. C. A. Rev. Nancy W. P. Smith, president of the state organization, presided, and, after devotional exercises, addressed the meeting on the work of the women of the church in New Hampshire. The executive board of the National W. C. A. had called a meeting for Winchester and several of the members were present and made addresses. They were given pre-eminence in what followed. Mrs. Cordelia A. Quinby, honorary president, gave particulars of the work of the Mission Circles and other interesting features of the W. C. A. Mrs. Z. E. Harris, of Watertown,

N. Y., brought greetings from her state and spoke on "The Missionary Spirit as Essential in the Christian Church." One of the Connecticut delegates discussed briefly "Some Things Done." Rev. Augusta J. Chapin, D. D., gave a resume of the history of the National W. C. A. and explained the proposed Church Building Fund. Rev. Isabella McDuff, of Berlin, N. H., followed with a fine address on the "Present Need," which she interpreted as the development of a greater spirituality in the church, and Mrs. Gertrude Rugg Field, of Providence, R. I., read an original poem on the Japan Mission.

At this session the letters were read from Rev. James Shrigley, D. D., and Rev. Caroline A. Soulé, which appear under the caption, "Letters and Recollections."

In the afternoon the occasional sermon before the State Convention was given by Rev. W. H. Trickey, and was listened to by a large and attentive congregation as the able speaker enforced the duties and responsibilities of the Universalists of the state in the second century of the Winchester Profession. The Holy Communion was administered after the sermon, Rev. Mr. Harris and Rev. A. Eugene Bartlett, of Manchester, officiating at the table.

THE CENTENNIAL OPENS.

The services of the Centennial anniversary opened Wednesday evening, the Vice-President of the State Convention, Rev. W. H. Trickey, presiding.

An interesting feature of the evening's service was the dedication of the memorial pipe organ. After the rendering of several selections on the new instrument by Prof. W. J. Short, of Keene, Mrs. Frank E. Leonard, in behalf of the Young People's Aid Society, formally presented the organ to the church in commemoration of the one hundredth anniversary of the adoption of the Profession. Mrs. Leonard then attached to the organ a gold plate, itself a gift, recording the purpose of the memorial. The pastor, Rev. Clarence J. Harris, offered the dedicatory prayer, consecrating the instrument to the spiritual interests of the church. Mrs. Persis Hutchins and Mr. Frank E. Leonard followed with an impressive duet, "Rock of Ages." Following

the dedication of the organ, and prayer by Rev. H. Gertrude Roscoe, the General Superintendent, Rev. I. M. Atwood, D. D., was introduced and gave his address on the "Spiritual Side of Universalism."

THE CENTENNIAL DAY.

Thursday, October 1, was the day of the more formal anniversary exercises and no more beautiful day ever dawned on the New Hampshire hills. The portals of the old meeting-house were draped in the colors of the Y. P. C. U., and its beautiful situation, facing the village green, with the mountain rising behind it, and the upper terraces with their noble trees, clothed in the crimson and golden hues of the early autumn, presented a picture worthy of any artist.

The auditorium, with its finely colored memorial windows, inscribed with the names of Ballou, Whittemore and Chapin, the autumn drapery of the young maples on each side of the platform with the floral decorations of the communion table, on which rested the original draft of the Winchester Profession, framed in flowers by the young ladies, presented a scene that will not soon fade from remembrance. The memorial window in the rear of the pulpit, with the figure of the Good Shepherd, radiant in glowing colors, was in full view of the congregation and for the thoughtful had a special lesson. In the decoration of this window the dates "1803"—"1903" were placed in evergreen on the frame over the figure. As thus arranged, the years were suggestive. The Christ looked in the direction of the past—1803—but the upraised hand pointed at the same time to 1903. It was as if the present and the future were to be remembered along with the honorable past. The conjunction of the dates revealed at a glance the purpose of the entire memorial observance. Honor 1803, but remember also 1903, with its new duties and responsibilities to the church and faith of the fathers.

The conference meeting on Thursday morning was conducted by Rev. Willard C. Selleck, D. D., of Providence, R. I., who acted as student pastor at Winchester during the summer vacations of 1879 and 1880. The devotional exercises consisted of the singing of hymn No. 209, "God is love; His mercy bright-

ens," the reading of a part of the first chapter of II Peter, prayer, the recitation of the Winchester Profession by the entire congregation, standing, and the singing of Father Ballou's hymn, "Jesus his empire shall extend." Dr. Selleck's address forms part of this volume.

The Convention President, Rev. John Vannever, presided throughout the day and evening. The address of Hon. Hosea W. Parker came first on the program after the solo by Miss Julia Fay, of Keene. The President then introduced Rev. Richard Eddy, D. D., the historian of the church, and Hon. Henry B. Metcalf, of Rhode Island, as two men whose presence was highly appreciated and who should be heard on the Centennial platform. Their remarks, stenographically reported, appear in this book. The address of Rev. John Coleman Adams, D. D., on "The New Test of Faith," closed the morning hour.

Previous to the regular service of the afternoon, a baptismal service was conducted by Rev. A. J. Patterson, D. D., of Boston, when the two infant children of Rev. and Mrs. Clarence J. Harris were dedicated: Malcom Mason Harris, born June 18, 1900; Ida Caroline Harris, born January 16, 1902. The service then proceeded according to the program, Rev. J. M. Pullman, D. D.,* giving the "Exposition of Universalism" and Rev. Mr. Harris speaking on "The Winchester of Today." This was followed by a financial interlude, started by Mr. Metcalf and administered from the platform by Dr. Cantwell, resulting in a popular subscription of $550 for the memorial parsonage of the Winchester church. The historical address was the last on the afternoon program.

The closing service of the Centennial was held in the evening at eight o'clock and embraced Dr. M'Collester's review of "Ministerial Ground" and the sermon of Dr. Bisbee on "The Old and the New," given then only in outline on account of the lateness of the hour, but presented complete in this volume. Rev. R. Perry Bush, of Chelsea, Mass., offered the prayer preceding the sermon.

*As these pages are made ready for the press Dr. Pullman's sudden death is announced. He passed away at his home in Lynn, Mass., Sunday, Nov. 22.

It was a happy day for old Winchester and its numerous guests. The new organ sounded forth its joyful notes as Father Ballou's hymn "In God's Eternity" was sung and also in the Centennial hymn. Everything conspired to render the occasion memorable, not alone as the first centennial of the Profession, but also for the admirable manner in which the program was carried out and the spirit which prevailed during the entire observance.

All the surroundings, the crowded church, the fine music, the sweet tones of the memorial organ, the jubilant words of the centennial hymn, written by the pastor, sung to the old Portugese air, with the devout words of praise and prayer, amid the memories of the hundred years, these must be left to the imagination; they can not be presented in any review of the occasion. It may be noted also that it was a Winchester celebration as well as a Universalist observance. The ancient town welcomed the occasion and its visitors with cordial hospitality. Everywhere "Winchester, 1803" was in evidence. The business houses adorned their windows with pictures of the old church and hung out flags inscribed "Welcome—1803—1903," and many of the homes of the people were draped in honor of the occasion. The historic significance of the celebration was everywhere manifest. Winchester honored itself in the way in which it honored the notable anniversary and the event with which its name has been associated for one hundred years.

The following 33 ministers were present: I. M. Atwood, J. C. Adams, V. E. Tomlinson, W. C. Selleck, F. A. Bisbee, Richard Eddy, A. J. Patterson, S. H. M'Collester, J. S. Cantwell, John Vannevar, A. W. Blackford, Geo. L. Thompson, A. F. Walch, W. W. Hooper, J. M. Pullman, R. Perry Bush, G. A. Kratzer, C. M. Andrews, E. A. Hoyt, F. W. Whippen, A. E. Bartlett, Nancy W. P. Smith, Isabella S. McDuff, Tom Roscoe, H. Gertrude Roscoe, W. H. Trickey, C. F. McIntire, M. L. Cutler, F. L. Leavitt, B. C. Ruggles, Augusta J. Chapin, C. F. Andrews and W. S. Turner.

AT BALLOU'S BIRTHPLACE.

Notwithstanding the rain of the previous night and the clouds of the early morning, Friday, October 2, fifty or sixty

people ventured to take the ten-mile drive over the hills from Winchester, and many others came from near-by towns. The attendance was good, and the spirit manifested was in keeping with that throughout the exercises at Winchester, and worthy of the occasion. There were eight speakers.

After a brief introduction, the Rev. William H. Trickey, vice-president of the New Hampshire Convention, recalled Father Ballou's unique services. Rev. Clarence J. Harris, of Winchester, offered prayer, and with a goblet of water from the Ballou well conducted an impressive service of dedication of the memorial stone, erected in September, marking Father Ballou's birthplace. Mrs. Gertrude Rugg Field, of Providence, R. I., gave an admirable rendering of Father Ballou's verses:

BALLOU'S DELL.

There are no hills in Hampshire new,
  No valleys half so fair,
As those which spread before the view
  In merry Richmond, where
I first my mortal race began,
  And passed my youthful days;
Where first I saw the golden sun
  And felt his warming rays.

There is no spot in Richmond where
  Fond memory loves to dwell,
As on the globe outspreading there
  In Ballou's blithesome Dell;
There are no birds that sing so sweet
  As those upon the spray,
Where, from the brow of Grassy Hill,
  Comes forth the morning ray.

Unnumbered flowers, the pride of spring,
  Are born to flourish there,
And round them mellow odors fling
  Through all the ambient air.
There purling springs have charms for me
  That vulgar brooks ne'er give,
And winds breathe sweeter down the lea
  Than where magnolias live!

Rev. Mr. Seward (Unitarian), of Keene; Rev. George L. Thompson, of Springfield; Rev. A. N. Blackford, of North Orange, Mass.; Rev. Glenn A. Kratzer, of Fitchburg, all gave brief addresses highly appreciative of Father Ballou's character and the preparation he must have made there for the great work which he accomplished in early life. The venerable Wallace Ball, of Winchester, brought out a melodeon and led in the singing of "Home, Sweet Home," "In God's Eternity," and the Doxology.

The place of meeting was on the lawn, a few rods to the left of the house, under the ancient maples, on the spot where Hosea Ballou was born, April 30, 1771, and directly back of the memorial stone above referred to.

This stone is of fine granite, five feet two inches by twenty inches wide and five inches thick, and somewhat larger at the base, and bears this inscription:

Birthplace of
Hosea Ballou,
1771.
Erected 1903.

Here was the homestead of the Rev. Maturin Ballou, the first settled minister of Richmond. The farm comprises 180 acres, now for the most part heavily wooded, and extending from the valley southeastward to the summit of Grassy Hill. Rev. Maturin Ballou was of rugged French Huguenot stock, a great-grandson of the immigrant ancestor of the same name, and a Baptist in faith.

After preaching fifteen years in Rhode Island, he bought this farm in 1767. Beside his purchase, he received title, as the first settled minister of Richmond, to two other tracts of land, one adjoining Winchester, the other near the border line of Warwick, Mass. It is a curious fact that while as a Baptist minister he would not have been entitled to these lands under the usual charter making the grant—as in the charter of Winchester—to "a learned orthodox minister," that is of the "standing order," both the Massachusetts charter of the town, granted to Major James Warren and associates in 1735 and

the New Hampshire charter of 1752 use simply the words "the first settled minister." Here Hosea, youngest of eleven children, was born four years later. Here, in 1773, the mother, Lydia Harris Ballou, died, and here, in 1804, the father, Rev. Maturin Ballou, passed away.

Six years ago some of their descendants had their graves marked by a modest stone in the near-by graveyard—a spot which their youngest son often revisited.

It is nearly a century since Rev. Maturin Ballou's homestead—now the summer home of Mr. Holbrook, of Fitchburg—passed out of the hands of the Ballou family. Still, as his great-great-grandson, and the only lineal descendant present, it became the duty of Hosea Starr Ballou, of Boston, to extend a welcome to the pilgrims and to conduct the formal exercises.

To enter into the spirit of the occasion, they all wished to turn back the wheels of time and picture in imagination the place as it was a century or more ago. Then the town of Richmond was, with one exception, the most populous town in Cheshire county—larger than Winchester, and larger even than Keene. It was a new town; the brooks were full of fish and the forest full of large game to invite the attention of the bright, active boy. Most of the fish and game now are gone. Only the hills and distant Monadnock remain the same. Most of the farms in the town are deserted, and the nearest school-house has been sold for lack of children.

To take a closer view, the huge timbers of the original house are in the house still standing on the farm, and the marks of the broadaxe on the timbers in the barn fix it as a relic of early days. The corn-house and the cider mill have long since disappeared, but the large orchards on both sides of the highway the pilgrims could still trace by the gnarled trunks of scores of apple trees fully a century old. The clear, cold water from the deep well is the same as it was when Hosea Ballou passed his boyhood on the farm. He made frequent visits here to his aged father, especially the eight years, ending in 1803, after he married and settled in the near-by town of Dana, Mass.

After a collation, other points of interest in Richmond were visited. Among these are the birthplace and early home of Elizabeth Ballou Garfield, mother of the late President Garfield, and the home of Silas Ballou, the first hymnologist of our denomination.

Standing by the memorial stone, Eva J. Stickney, of Chester, Vt., penned the following lines:

Pilgrims shall come with loyal pride
To stand this humble stone beside,
As years pass swiftly by;
And as they read this honored name,
A nobler purpose, loftier aim,
Their lives shall vivify.

It was an inspiring occasion, and a fitting end of the centennial celebration at Winchester.

FINAL SERVICES IN ASHUELOT.

After the services in Richmond, Friday, the visitors and friends held a final service in the hall in Ashuelot, which was the gift of Daniel Hawkins and erected in 1828. It was in this hall that the first Universalist church was formed in that section of the state. Through the generous beneficence of Mrs. Julia B. Thayer, of Keene, the hall has been renovated and is now used regularly.

Rev. W. H. Trickey opened the services and gave a most inspiring address. This was followed by a most pleasing talk by W. J. Litchfield, of Southbridge, Mass., and a brief address by the pastor, Rev. C. J. Harris. Rev. Mr. Trickey closed the service with a benediction.

THE GENERAL CONVENTION OF 1803.

NOTE FROM HOSEA STARR BALLOU.

Hosea Starr Ballou, the biographer of Hosea Ballou 2d, who has given the Universalist Church in this biography one of the most valuable compends of our early Universalist history and who was instrumental in the erection of the Ballou memorial

at Richmond, and presided on the occasion, in a note to the compiler of this volume, gives the following interesting facts, which will be of interest to all readers:

"I regret it was not feasible to make a pilgrimage, also, to the adjoining hill-town of Warwick, Mass. There Caleb Rich, with his brother, Nathaniel Rich, and Joseph Goodell (my grandfather two removes) established one hundred and thirty years ago, a regularly organized religious society, which was, I believe, the first in this country to firmly protest against the doctrine of everlasting punishment. If at the outset they seized upon the theory of annihilation, it was only a temporary step to the firmly established platform of Universal Salvation, and one of the members of the Warwick society, you will note, was Ebenezer Cheney (also my grandfather two removes), whose name stands first in the list of laymen in attendance on the convention at Winchester in 1803.

"Indeed the laymen in that convention appears, so far as I can learn, to have represented a high type of citizenship. Ebenezer Cheney, of Orange, Mass., his older brother, Wales Cheney, of Milford, Mass., Samuel Williams, of Hartland, Vt., George Simmons, of Woodstock, and several others in the list were leading men in civil affairs in their respective towns.

"I listened to your historical address with deep interest and feel sure that the 'Winchester Book' will prove a valued souvenir of the Centennial celebration."

THE FIVE PRINCIPLES OF UNIVERSALISM.

Alternate Declaration of the Convention of 1899.

At the biennial session of the Universalist General Convention, held in Boston, Mass., October 20-25, 1899, the law governing fellowship in the Church was amended and Five Principles of Faith adopted as an alternate or supplementary declaration to the Winchester Profession. (See page 36, Historical address.) The conditions of fellowship as amended are as follows:

1. The acceptance of the essential principles of the Universalist Faith, to-wit: (1) The Universal Fatherhood of God;

(2) The Spiritual authority and leadership of His Son, Jesus Christ; (3) The trustworthiness of the Bible as containing a revelation from God; (4) The certainty of just retribution for sin; (5) The final harmony of all souls with God.

The Winchester Profession is commended as containing these principles, but neither this nor any other precise form of words is required as a condition of fellowship, provided always that the principles above stated be professed.

2. The acknowledgment of the authority of the General Convention and assent to its laws.

PRESS NOTICES OF THE CENTENNIAL.

Christian Register, Boston:

One hundred years ago—namely, September 22, 1803—the Winchester Profession of Belief was adopted in the town in New Hampshire from which it takes its name. During all the years since, this statement has been the principal standard of Universalism. At the beginning there were many differences of opinion among the leaders; but gradually a dominant type of thought was accepted, and old phases of thought passed away and were forgotten. In later times Universalists have shared in the general loosening of bands and the movement of thought which is bringing together what, from the liberal point of view, seems to be the better elements in all the churches. The visit of Rev. R. J. Campbell to this country, and his open avowal that, while he calls himself an evangelical Christian, he is a Universalist in belief, is a sign of the times which may well encourage those who call themselves by that name to go forward for another hundred years, in the hope and belief that, when the second centennial celebration comes, there will no longer be need of denying creeds of fear.

The Outlook (New York), Oct. 17:

In the old church in the little town of Winchester, in the southwestern corner of New Hampshire, the Bethlehem of the Universalist denomination, the centennial of the "Winchester

Profession" was celebrated October 1. Here in 1803 the delegates of thirty-eight societies, all New Englanders but two, organized a new religious body upon the doctrinal basis known as "the Winchester Profession," undeservedly omitted from Dr. Schaff's standard work, "The Creeds of Christendom." Winchester was long the favorite rendezvous of the new organization; five times in thirty years it assembled here. The proximate cause of the "Profession," it should be said, was not theological but economical. In the union of State and Church which then still prevailed, the support of "the standing order" of religion was undertaken by each town. Dissenters belonging to unrecognized denominations were taxed for the support of the established church. Universalists were thus constrained to organization, and two years later were exempted from the town-church tax as "a distinct denomination with privileges as such." * * * It should be added that the Winchester Profession has never been changed. It still stands, with a supplement in the Chicago Declaration of 1899, which commends it as containing the essential principles of the Universalist faith, and conditions fellowship upon profession of these principles, but "neither (upon) this nor any other precise form of words"

Boston Herald, Sept. 20.

Just a century ago—September, 1803—there was a call for a general convention of Universalists, to be held in Winchester, N. H., a lovely little town nestling down in the lap of the beautiful Ashuelot valley, in which there was a large and flourishing parish with a good meeting-house, capable of accommodating the convention. Among the many who came was the young Hosea Ballou, who had already been ordained as a Universalist clergyman, and at that time had a parish in Vermont covering the townships of Woodstock, Hartland, Bethel and Barnard, with a residence in Barnard.

Although he was only just past thirty, and there were men present who were older in years and service than he, yet he was the leading spirit of the convention, and his enthusiasm and good will carried it along to a successful ending. A "Confession of Faith" was adopted, which has been the acknowledged declaration

of principles of the denomination ever since, and has been known as "the Winchester Profession."

The town was always a stronghold of Universalism, and nowhere would those professing its faith and seeking to widen its influence have found a more cordial welcome than they found here. And today the little town is once more the center of interest to the members of the denomination, because the centenary of the Profession is being celebrated, and all the followers of Murray and Ballou have their eyes turned thither.

Nestled among the foothills of the Monadnock, set in the very heart of the beautiful Cheshire county, on the banks of the Ashuelot river, Winchester remains what it always has been—one of the prettiest, most typical of all the New England inland towns. Then, as now, September was the banner month of the year for beauty. Lovely as the place is in the first freshness of spring, when the faint tints of green show on the hills, or in the luxuriance of summer when gardens are rioting in bloom and the waysides are lined with wild flowers, it is still more lovely in the early autumn days, when the hills begin to put on the brilliant coloring that marks the waning year.

Even in August the maples flung out an occasional flag of defiance and a branch here and there burned crimson under the summer sun, but it is in September when everything is a blaze of glory, the pines and firs, the hemlocks and greens, making a most effective background for the crimson of the maple, the scarlet of the sumach, the yellow and gold of the birch, beech and elm, and the bronze and russet of the oaks. This year the foliage is especially brilliant, as if nature herself were assisting in making the centennial celebration as bright as possible.

The Universalist Leader, Oct. 17.

It was a great achievement for the little town of Winchester to arrange and carry through so great an enterprise to so complete and gratifying a success. Something of the spirit of the Fathers who a century ago wrought righteousness into word in that same place, must abide in the hearts of the people. To these people must first be given credit for making a new contribution to our denominational life in reviving an interest in the more weighty

things of the faith once delivered unto the saints and by them delivered unto us.

The only regret associated in any way with this Centennial celebration comes of the absence of many of our people and especially of our ministers. It was not only their loss; it was a loss to our whole church for them to miss such an opportunity to enrich their hearts and minds with the wealth of blessed memory and the chance to study some of the important steps by which our Fathers brought to us an inheritance of religious liberty and progress. A minister high in the service of our church, who had no part in the program, but who came as a devout pilgrim to this sacred altar, said: "This occasion has been more to me than any other I recall in my connection with the church; I would not have missed it for ten times the cost."

The program was excellent and every speaker appreciated the honor and importance of the occasion and made careful preparation. The real worth of these addresses can not be estimated by the brief abstracts published, but we are assured that they are to be put in permanent form at once, together with other matters connected with the Centennial, and that out of this Centennial observance will come a book which will be a valuable contribution to our literature.

Springfield (Mass.) Republican, Oct. 4.

The centennial of the Winchester Profession of Faith is a thing of the past and the quiet little town of Winchester, on the banks of the picturesque little Ashuelot river, has gone back to the monotony of its daily routine with a feeling of satisfaction, for the people of the village received the visiting Universalists in a true spirit of hospitality, and they know that their efforts were fully appreciated. The Centennial observance came yesterday as a fitting climax to a successful state convention. Many delegates attended this and a majority remained for the exercises which followed, and their number was greatly augmented by visitors from Vermont, Massachusetts, Connecticut and Rhode Island. Some of the best known Universalist speakers in the country have been here and have made interesting addresses on topics near to the Universalist belief, and the men who drew up the now famous

Profession came in for their share of eulogy and veneration. The ideal little New England village, the beautiful hills, a mass of yellow and crimson, the true October days, and the grim old white church keeping guard over the village common, made a perfect setting for the recollections of the scenes which transpired here 100 years ago and for the earnest, capable remarks which were made about the Universalist church of today and the prospects of the Universalist church of tomorrow.